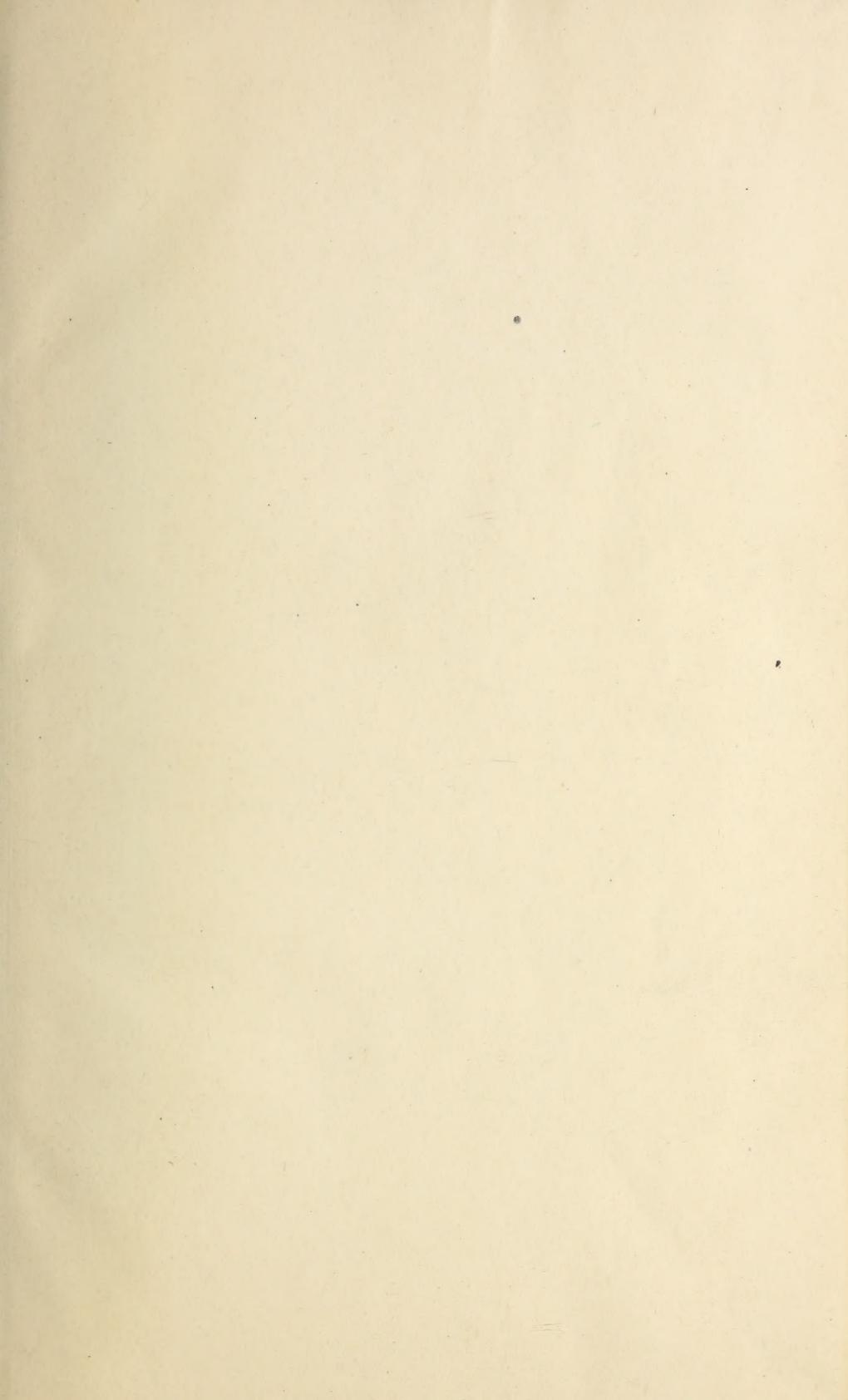




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THE

GOSPEL BY MOSES,

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IN THE BOOK OF GENESIS;

OR, THE

OLD TESTAMENT UNVEILED.

BY C. H. PUTNAM. 1791-1869.
Catherine M. Palmer

(See Memo. in Div. of Bibl.)

"And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ."—2 Cor. iii. 13, 14.



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1854.

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P R E F A C E .

MUCH has been said and written in relation to the types and symbols of Scripture ; and various have been the opinions of the learned in all ages upon the subject. Ancient writers very generally acknowledged a typical sense to the Old Testament, but many of them brought the matter into disrepute by their injudicious and unauthorized treatment of it. Instead of being guided in their interpretations by the analogy and unity of divine truth, they followed the leadings of false philosophy and gave license to vain fancies, which imparted to the subject a visionary character, and involved it in transcendental mysticism. Some even went so far as to deny to the writings of Moses *any other* than a mystical sense ; insisting that no such events really occurred as are recorded by him ; that the entire Old Testament history is but a system of divine mysteries, and not an authentic narrative of actual facts. But vague and often extravagant as were the views entertained in regard to the nature and extent of a typical sense, it was certainly much to the credit of these ancient systems, and did much to atone for their errors, that they all agreed in considering Christ and the things of his spiritual kingdom to be the one great end and aim of every part of divine revelation.

In more modern times the vital spirit of religion gave place to a dull formality, which savored of rationalism and infidelity. The faith of the gospel was exchanged for theories more upon a level with human reason, which discarded all divine mysteries and all necessity of the Spirit's teaching, and in which Christ and his redemption-work had no part,—either as intimated in the Old Testament, or accomplished in the New.

But we trust a better day has dawned, and that God will not longer suffer this part of his Word to “return unto him void,” but it will “accomplish that whereto he has sent it.” We fully believe that it was for the spiritual benefit of his Church that he ordained and constituted a connexion between the Old and New Testaments, as between type and antitype ; that he was pleased, in this way, to instruct his saints of old into the mysteries of his will in the great plan of grace ; that they might believe the promise and rejoice in hope, though they “died without the

sight." Not only so, but this same connexion is designed to confirm the faith of those who have "received the promise." It is like having in their own hands the "*handwriting*" or promissory note of Jehovah, to compare with the actual payment of all that it pledged, when that "*handwriting*" was taken out of the way by being nailed to the cross! Hence their duty and their privilege to look into these things, that they may not be "slow of heart to believe all that the scriptures testify" of Christ and his great salvation.

And here we would ask, if a secret unbelief in reference to the plenary inspiration of the Bible, does not lie at the bottom of much of the doubt and ignorance which so generally prevail upon the typical character and design of the Old Testament? If we regarded it as coming immediately and wholly from God, in all and every part, should we not be likely to attach an importance, and look for a meaning, in things which we pass over as trivial and of no particular interest? In fact, it is hardly possible to reconcile the divine inspiration of the books of Moses with the idea that they convey nothing higher and more important than a literal meaning. It is only when viewed in their typical character that these writings assume their proper dignity and value. Barren details may, it is true, serve a subordinate purpose in exhibiting the dealings of God with the subjects of his moral government; but if understood only in this view, these records are shorn of their chief glory, and sink to a level with other history. How trivial and insignificant in themselves are the incidents recorded! Yet let these very details be considered as divinely appointed to shadow forth God's everlasting scheme of grace, and how rich and fruitful do they become, both "for doctrine, for reproof, for correction, and for instruction in righteousness!" The smallest item becomes replete with the glories of the new heavens and the new earth, and imbued with the great mysteries of "God manifest in the flesh."

Again, if the books of Moses claim no higher character than a mere literal history; if, under the veil of familiar facts, common events, and minutely detailed rituals, there lies no hidden, spiritual, and prophetic intimation of the mysteries and glories of redemption—then, whence the necessity of a divine inspiration? Why was a supernatural agency requisite? It was surely easy for God, by merely natural means, to preserve a record of common events and transmit them to us, without any immediate operation of the Holy Spirit. But, on the other hand, if these events were designed to convey spiritual instructions, to reveal unto us those "deep things of God," which none but the Spirit of God knows or can reveal, then we see the necessity that "holy men of old should speak as they were moved by the Holy Ghost."

The apostle Paul was certainly speaking of the Old Testament when he said to Timothy, "*All* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." But when did any uninspired writing, any mere literal history, however replete with the best moral sentiment, ever deserve this high

character, or accomplish this great work? Christ says, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." But *how* do these scriptures testify of Christ? Is it merely in some few isolated passages, which all allow to be prophetic because they are so quoted in the New Testament? On the contrary, does not the New Testament everywhere justify the inference that if "the law" was rightly understood it would always teach gospel truth?—that it invariably testified of the coming of the Just One, and the glories of his kingdom—not vaguely and incidentally, as if more by accident than design, but with an exactness and expressiveness which fully demonstrates the fact of an ultimate object, infinitely transcending a mere literal record?

When God said to Moses, "See that thou make all things according to the pattern shown you in the mount," did he furnish him with no other and better direction than an architectural model of a mere "worldly sanctuary"?—was it this that Moses saw in the mount with God, or was it the New Jerusalem—the house not made with hands, eternal in the heavens? Was he to order and regulate the work of making a tabernacle, by mechanical rules, or was he moved and inspired by a sight of those things "which God has laid up for them that fear him"—things which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, but which he reveals to us by his Spirit"? In speaking of one part of the service of this worldly sanctuary, Paul expressly declares *what* the Holy Ghost signified by it;* and if a *part* was significant of heavenly things, why not the whole? Indeed, if it be not the design of God, throughout the books of Moses, to make known, "in a figure," the mysteries of his grace, then do these writings present greater and more insuperable difficulties than any which are found in conceding the fact of their typical character; and well may the question of the apostle, in reference to the 4th verse of Deut. xxii., be applied to a multitude of similar instances: "Doth God take care for oxen, or saith he it altogether for our sakes? For our sakes, no doubt, this is written." (1 Cor. ix. 9, 10.) That Israel, as a people, with all that was connected with them, were typical of the church of Christ, and ought to be so regarded by us, is abundantly and variously attested. In speaking of God's dealings with them, it is expressly declared, "All these things happened unto them for ensamples (or types); and they were written for our admonition, upon whom the ends of the earth are come." It is in accordance with this fact that Paul demands of the Galatian church, in a tone of both surprise and reproof, "Do ye not hear the law?" (this being often used as a general term for the whole of the Old Testament); as if, by the events of this history alone, they ought to have understood the great doctrine of the two covenants!

But if particular parts of these writings are allowed to be typical, because they are declared to be so in the New Testament, is it not absurd to suppose that these stand alone in their figurative character and design,

* Heb. ix. 8.

while all connected with them is a mere record of common facts ? Do the Scriptures, which are allowed by all to be a model of fine writing, thus mix the literal and figurative together ? Do they mingle in one indiscriminate mass, the trivial and unimportant details of history, with the most sublime truths and principles of a divine revelation ?

On this branch of our subject, we beg leave to quote from a recent publication, "The Typology of Scripture," by Patrick Fairbairn ; his remarks being more to the purpose than anything we could say. Speaking of the works of Professor Stowe and Moses Stuart, Fairbairn says, "The view embraced by this school of interpreters lies open to one objection, in common with the school that preceded it. While a certain number of types were admitted, nothing was done to investigate and explain the internal nature of the connexion existing between them and the corresponding realities under the gospel. There are fewer points of resemblance presented to us by these writers, between type and antitype, than in the works of an older date, but the resemblances themselves are just as much of an outward and superficial character. There is as little to be met with of the rationale or grounds of the doctrine in the one system as in the other. But other defects adhere to the view in question. The leading excellence of the previous system was the reference which it supposed the Old Testament scriptures to bear toward Christ and the gospel dispensation ; and the practical disavowal of this, may be said to constitute the great defect of the more meagre system which has now obtained the general suffrage of the learned. It drops a golden principle for the sake of avoiding a few lawless aberrations. It furnishes indeed a clear and well defined rule for our guidance ('that just so much of the Old Testament is to be accounted typical as the New Testament declares to be so, and no more'), with which it is scarcely possible to be guilty of extravagance. But it is a rule which leaves more untaught than it teaches, and is itself almost a more vicious error than the evils it is applied to correct. For it breaks the link of connexion between the Old Testament and the New, in regard to a large portion of the former, thus depriving the Christian Church of much of the instruction in divine things which these scriptures are designed to impart, and unduly contracting the light which they are intended to shed over the events and the dispensation of the gospel. Were men accustomed, as they should be, to search for evidences of Christ in all scriptures, and to regard the inspired records of both covenants as having for their leading object 'the testimony of Jesus,' they would know how much they are losers by such a curtailment of the typical matter of Scripture, and in proportion as they grow in depth of spiritual discernment, and enlarged acquaintance of the truth of God, they will be less inclined to feel satisfied with such a limited and superficial system.

"The rule of interpretation just mentioned, is manifestly built on the ground, that nothing less than inspired authority is sufficient to guide us to the discovery and explanation of the types. But why should this be deemed necessary ? No one holds the necessity of inspiration to explain

prophecies and decide even with certainty upon their fulfilment, and why should it be reckoned absolutely indispensable to the closely related subject of types? * * * From the analogy subsisting between the two subjects—for what is a type but a prophetic act or institution?—we might reasonably infer the same liberty to have been granted and the same obligation imposed in regard to the typical parts of ancient Scripture. But we have something more than a mere argument from analogy to guide us in this conclusion; for the very same complaint is brought by an inspired writer against private Christians concerning their slowness in understanding the types, which our Lord brought against the apostles in regard to the prophecies. In the Epistle to the Hebrews, a sharp reproof is administered to the disciples for their imperfect acquaintance with the typical character of Melchizedec, and subjects of a like nature; thus placing it beyond a doubt, that it is both the privilege and the duty of the church, with that measure of the Spirit's aid which it is the part of every believer to expect, to inquire into and understand the typical as well as the prophetical matter of ancient Scripture, whether inspiration may have thrown any special light on it or not. To deny this, is certainly to withhold an important privilege from the Christian church; to dissuade from it, is to encourage the neglect of an incumbent duty.

“But the unsoundness of the principle which would limit the number of the types to those which are expressly mentioned in New Testament Scripture, becomes still more apparent when we consider what these really are, and in what manner they are introduced. Leaving out of view the tabernacle, its sacred furniture and the services therewith connected, the typical nature of which has been placed beyond dispute by the Epistle to the Hebrews, the following are all the types, for which anything like an express warrant of Scripture can be produced: 1. Persons or characters; Adam (Rom. v. 11, 12; 1 Cor. xv. 22), Melchizedec (Heb. vii.), Sarah and Hagar, the latter also identified with Sinai and Jerusalem (Gal. iv. 22–26), Ishmael and Isaac (*ibid.*), Moses (Gal. iii. 19; Acts iii. 22–26), Jonah (Matt. xii. 40), David (Ezk. xxxvii. 24; Luke 1. 32), Solomon (2 Sam. vii.), Zerubbabel and Joshua (Zech. iii.). 2. Transactions or events; the preservation of Noah and his family in the deluge (1 Pet. iii. 20), the exodus (Matt. ii. 15), the passage through the Red Sea, the giving of manna, the putting a veil on the face of Moses while the law was read, the rock that was smitten and the serpent that was lifted up in the wilderness, with some judgments also which were inflicted on the Israelites in the wilderness (1 Cor. x; John iii. 14, 15, v. 33).

“Now let any person of candor and intelligence take his Bible and examine the passages to which reference has just been made, and let him say whether the manner in which these particular characters and things are there introduced, is such as to indicate that these alone were prefigurative of similar characters and things under the gospel—that in naming them, in short, the inspired writers had exhausted the typical bearing of the Old Testament history? On the contrary, it seems im-

possible to avoid the conviction, that in adducing these particular examples, they were merely singling out a few, as occasion required, from a vast storehouse, where many similar ones were to be found. They have all the appearance, at least, of having been selected merely as examples suited to the immediate purpose in view, and are consequently to be taken as mere specimens of the class to which they belong. And this being the case, they should rather have the effect of prompting further inquiry than of checking it. * * * Indeed, were it otherwise, nothing could be more arbitrary and unmeaning than the typology of Scripture. For what is there to distinguish the characters and events which Scripture has thus particularized, from a great multitude of others in sacred history, so that they alone should have been invested with a typical meaning? * * * So much the reverse, that it is scarcely possible to avoid the conviction, that if those were typical, so also must many others be, which hold not a less but even sometimes a more prominent place in the page of sacred history. Can it be seriously believed that Sarah and Hagar were raised up as typical characters to teach important lessons to future times concerning the gospel dispensation, while there was nothing properly typical in Abraham, from whom, notwithstanding, they derived their whole importance, their very existence even, as scriptural characters? What reason can we imagine for Melchizedec and Jonah having been constituted types, while such leading characters as Joseph, Samson, and Elijah are excluded; or for selecting the passage through the Red Sea, and the incidents in the wilderness, while the passage through Jordan and the conquest of Canaan are thrown out of view?"

In addition to these remarks from Fairbairn, we shall subjoin a single passage as quoted by him from another author. The leading views presented in these quotations, particularly the last, embody, as we fully believe, the grand principle upon which the doctrine of types must stand. To develop this principle—that Christ and his spiritual kingdom is the one great theme of divine revelation—is the sole object of the author in the present work :

"Christianity sprung out of Judaism. Long before Christ appeared, the world was prepared in which he was to appear; *the entire Old Testament is a great prophecy, a great type of him who was to come, and has come.* Who can deny that the holy seers of the Old Testament saw in spirit the advent of Christ long before he came, and in prophetic anticipations, sometimes more, sometimes less clear, described the new doctrine? The typological comparison of the New with the Old Testament, was by no means a mere play of fancy. Christianity lay in Judaism as leaves and fruit do in the seed, although it requires the divine sun to bring them forth."

We pass to consider one more point, not as yet alluded to; we mean the relation between the natural world and the spiritual kingdom. The New Testament declares, "The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." What are we to under-

stand by these words, but that the Holy Ghost designed, by the works of creation, the visible things of the material world, and the order and arrangement of them, as they proceeded from the hand of Him by whom and for whom all were made, to show forth, symbolically and emblematically, the invisible and spiritual things of that new heaven and new earth which were to stand when the old should have passed away for ever? The learned Augustine so understood it, as appears from the 11th and 12th book of his "Confessions," though he says, "the wise will say 'Moses did not mean so.'" A learned writer of our own time expresses this same view of the subject. Gaußen, in his work upon "The Divine Inspiration of the Scriptures," says, "His (God's) great aim, without doubt, was to reveal to us the eternal glories of the invisible world, not the barren secrets of that which is to perish."

A strong proof of such a design is certainly found in the analogy which the Scriptures everywhere recognise between natural objects and spiritual things—an analogy far too remarkable to be the result of mere accident, and which none but the God of nature could have established.

To those who look with alarm upon the least attempt to spiritualize Scripture, we say that we by no means advocate a rash or premature conclusion, in regard to any such meaning. We do not *give* a spiritual sense; we only endeavor to *discover* it,—like the sculptor who said, "The image is in the marble, I only bring it out." We are aware that in this attempt we are treading on holy ground; and not unfrequently have our steps been staid, and our efforts almost paralysed by a solemn conviction of the danger of "perverting the right ways of the Lord," or trifling with his Word! The work of investigation and study has, at least, not been hastily done; it has been the delightful business of nearly *thirty years*.

We request those who differ from us in opinion, to suspend their judgment until they have given the subject a fair investigation. If they will only consent to lay aside preconceived notions, and look into these things in the spirit of candid inquiry, we have full confidence that the result will be a discovery of the fact that many a scripture whose *dead letter* yielded nothing to their perception but barren historic detail, is really a "well of salvation," out of which they may draw "*living water*;" —that the tree of life, whose leaves are for the healing of the nations, *extends on both sides* of that "river" which proceeds from the throne, and "makes glad the city of our God;" and that these leaves are not confined to the sunny banks of the gospel, but grow equally abundant and equally verdant under the shade of the darker dispensation.

THE AUTHOR.

The Gospel by Moses;

OR,

THE OLD TESTAMENT UNVEILED.

THE FIRST BOOK; OR, GENESIS.

CHAPTER I.

The Letter.

1. In the beginning God created the heaven and the earth.

NOTE.

The original of this verse, according to Calmet, would read,—“In the beginning God created the *substance* of the heavens and the *substance* of the earth.”

This would intimate that the phrase, “*the beginning*,” implies nothing definite in point of time; but only that the *unformed* mass of matter out of which the objects of creation now described, were made, had previously existed. So far as respects the natural world, we leave this question to the speculation of geologists; our object being to find, if, in revealing to us the order and manner of this fair creation, God had any other and greater object to effect, than making known “the barren secrets of that which is to perish”—or, whether he designed by “the things that are made,” symbolically to represent “the invisible things of himself; even his eternal power and Godhead;”—the eternal glories of the new heavens and new earth, which he would make when the former have passed away!

Jesus, the anointed of God, who was “set up from everlasting,” is in many

The Spirit.

JOHN i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not any thing made that was made.

COL. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him all things consist.

PROV. viii. 22. The Lord possessed me in the beginning of his way, before his works of old.

23. I was set up from everlasting, from the beginning, or ever the earth was.

* * * * *

27. When he prepared the heavens,

I *was* there: when he set a compass

upon the face of the depth:

28. When he established the clouds above: when he strengthened the foun-

tains of the deep:

29. When he gave to the sea his de-
cree, that the waters should not pass

passages of scripture called, “*the beginning*,”—not only as “the beginning, the first-born of every creature,” being first made manifest to men, but as being the Head of the church which is his mystical body, “chosen in him from the foundation of the world.” Of this body he speaks by the mouth of David, thus;—“Thine eyes did see my substance yet being imperfect; and in thy book all my members were written which in continuance were fashioned, when as yet there were none of them.”

his commandment: when he appointed the foundations of the earth:

30. Then I was by him, *as one brought up with him*: and I was daily *his delight*, rejoicing always before him:

31. Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

ISA. lxv. 17. For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18. But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

REV. xxi. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Letter.

2. And the earth was without form and void; and darkness *was* upon the face of the deep; and the Spirit of God moved upon the face of the waters.

NOTE.

This verse represents the condition of the *mass* or *lump* of matter, as it was in the beginning, before the work of creation began.

It was a shapeless impenetrable substance covered with the waters of the deep, with no light or heat in itself to modify its native hardness. “Darkness was upon the face of the deep.”

This state of things exactly describes the condition of the moral world, when lying in the ruins of the fall, alienated from the life of God, immersed in sin, and lying under the curse; not a ray of light to make manifest the thick darkness, or pulse of spiritual life to animate the dead and senseless lump. Sin, like an overwhelming flood, covered the entire mass, and darkness reigned over the face of this blighting element.

Upon the face, or surface of these waters of corruption, the Spirit of God has moved from time to time; but, until the

The Spirit.

ROM. iii. 9. * * We have before proved both Jews and Gentiles, that they are all under sin;

10. As it is written, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

16. Destruction and misery *are* in their ways:

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

EPH. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

v. 8. For ye were sometime dark-

purpose of grace in Christ is brought to bear upon them, and its quickening, regenerating power is put forth to "create all things new," nothing is effected by it, except to stir up their raging waves to resistance and opposition.

When the Holy Spirit strives with the natural conscience, its effect is like the wind upon the waves of the ocean,—to make them rise and foam and dash against the shore that bounds them. It is only when this divine agent, with his sharp two-edged sword, slays the enmity of the heart, that it is subdued, softened, and changed into the image of the Son of God.

The Letter.

3. And God said, Let there be light: and there was light.

Note.

Till now all was darkness; but "where the word of a king is, there is power;" and darkness can no longer rule and reign supreme.

Light and darkness, in their very nature, are antagonist principles; they hold a totally opposite and distinct sceptre, which admits of no sympathy or partnership with each other. But light has a positive character and an absolute power, to which darkness must of necessity yield. Where light shines darkness is expelled; yet may the clearest light shine all *around* the region where darkness reigns, and wholly without effect, unless admitted *within*. Hence it is written, "the true light lighteth every man that cometh into the world," *lighteth*, but not *enlightens*; for "it is the entrance of thy word which giveth light." Ps. cxix. 130.

The light of the glorious gospel may shine all around a heart that is dead in sin, where the strong man armed keeps his palace, and "the darkness comprehendeth it not." Yet will this light prove a sealing testimony against the finally impenitent; for wherever the Gospel is preached without saving effect, it proves that men love darkness

ness, but now *are ye* light in the Lord: walk as children of light;

ii. 1. And you *hath he quickened*, who were dead to trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

The Spirit.

Rom. iii. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

John i. 12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

5. And the light shineth in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

9. That was the true Light, which lighteth every man that cometh into the world.

2 Cor. iv. 3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

1 John i. 5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship

rather than light, because their deeds are evil.

Paul says, God "commanded light to shine *out of darkness.*" By this he cannot mean that darkness produced or originated light, but that it was the occasion of it; as the abounding of sin gives opportunity for the magnifying of grace. In like manner the light of the Gospel shone out of the "ministration of death."

The Letter.

4. And God saw the light, that *it was* good: and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day.

Note.

As light and darkness are, in their very natures, opposed to each other, the only sense in which we can understand these words is, that as God is pleased to permit both to exist, he has divided between them, by appointing to each its own distinct place, rule, or dominion, to be regulated by specific laws.

The rule or dominion of light is called *day*; and its opposite rule of darkness is called *night*. Yet he has ordained that the ordinary period of time which we term day, should be made up of both *evening* and *morning*; the *dawning* of light and the *retiring* of darkness. Yet though partaking of both, the period is called *day*, to intimate the preeminence and final sway of light over darkness.

As applied to spiritual things,—the evil and the good,—Christ and Belial,—the world and the church,—the righteous and the wicked,—believers and unbelievers,—there is both a *natural*, a *prescribed*, and an *eternal* division between them.

The gospel, as the season of light, life, and salvation, is called *the day*, while the law, or ministration of death and condemnation, is called *the night*. The state of spiritual light and life in believ-

with him, and walk in darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

JOE xxxviii. 14. It is turned as clay to the seal; and they stand as a garment.

15. And from the wicked their light is withholden, and the high arm shall be broken.

The Spirit.

2 COR. vi. 14. * * What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you;

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

JOHN xv. 19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have-chosen you out of the world, therefore the world hateth you.

PS. xcviij. 11. Light is sown for the righteous, and gladness for the upright in heart.

PROV. iv. 18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19. The way of the wicked is as darkness: they know not at what they stumble.

ISA. v. 20. Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness;

ers is also to them a new dispensation, and hence they are called children of the day, in distinction from those who are yet in the darkness of unbelief, and who are termed children of the night or of darkness.

The work of creation is divided into parts called days. So also the work of redemption has its corresponding divisions. The evening of the fall, and the morning light of the first promise of Christ, is the first day.

that put bitter for sweet, and sweet for bitter!

1 THESS. v. 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6. Therefore let us not sleep as do others; but let us watch and be sober.

7. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Ps. cxviii. 24. This *is* the day which the Lord hath made; we will rejoice and be glad in it.

25. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

The Letter.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

NOTE.

The firmament of heaven is the concave expanse above the earth. It is ordained for the purpose of dividing between the waters which are above and the waters which are below.

These waters, like light and darkness, have perfectly distinct natural properties; those that come down from the clouds, or the rain and dew of heaven fertilize the earth, causing it to "bring forth and bud, that it may give seed to

The Spirit.

Waters above the Firmament.

Isa. xxxiii. 20. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21. But there the glorious Lord *will* be unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Ps. xlvi. 4. *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the Most High.

5. God *is* in the midst of her; she shall not be moved: God shall help her, and that right early.

Isa. lv. 10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and

the sower and bread to the eater." They also sustain life and assuage the thirst both of man and beast.

But the *waters of the seas* have none of these properties. They have a blighting influence upon vegetation, and instead of satisfying the thirst they increase it.

In these appointments of the God of nature and providence, are also discovered the wisdom and goodness of the God of grace. The firmament of heaven, to which are committed the waters that are to fertilize the earth, symbolizes the *church of Christ, the kingdom of heaven,* which he has appointed and ordained to be the storehouse or communicating medium of those genial influences of divine grace—the spirit and the word of God, by which he refreshes his heritage when it is weary; and by which the incorruptible seed is made fruitful, the ridges of the sterile earth rendered soft for its reception, and by which the springing thereof is blessed. These influences counteract and subvert the blighting and hardening effects of sin and Satan, and thus form a barrier or dividing line between the kingdom of Christ and the kingdom of Satan; the rule and reign of grace, and the reign of darkness and unbelief: the dominion of the "*woman and her seed*" and the *serpent and his seed.* The word *heaven* implies the seat of power, rule, or influence. This word is used in scripture in three different senses; for the ethereal expanse above and around the earth, for the mediatorial kingdom of Christ, and for the world of glory. The right understanding of many scriptures depends upon discovering this distinction.

The 24th of Matt. 29, and 12th of Rev. 7, 8, would be unintelligible and irreconcileable with other things, except by carefully observing this subject. These passages, both of which refer to the kingdom of Christ, are often perverted to other senses.

The setting up of the mediatorial kingdom of Christ in the world, according to the plan of grace revealed in the everlasting covenant, which is here dimly and symbolically alluded to, and which is still more clearly developed in

bud, that it may give seed to the sower, and bread to the eater:

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Hos. xiv. 5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

Ps. lxxii. 6. He shall come down like rain upon the mown grass; as showers that water the earth.

JOHN iv. 10. Jesus answered and said unto her, If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

ISA. xii. 3. Therefore with joy shall ye draw water out of the wells of salvation.

xli. 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18. I will open rivers in high places, and fountains in the midst of the valleys.

Waters below the Firmament.

ISA. lvii. 20. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21. There is no peace, saith my God, to the wicked.

JUDE 13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

PS. lxxxix. 9. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

20. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

xciii. 3. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4. The LORD on high is mightier

the type of the ark and the flood, makes the *second day* of the work of redemption.

than the noise of many waters, *yea, than the mighty waves of the sea.*

xviii. 4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.

REV. xvii. 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

MATT. xxiv. 29. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

REV. xii. 7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

ISA. lxvi. 1. Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

The Letter.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear; and it was so.

10. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good.*

NOTE.

It was the design of the Creator, that the earth should be fruitful and multiply, and bring forth bread to the eater and seed to the sower. But before this could take place, the waters of the seas, which rendered it parched and barren, must be removed.

In like manner, before "the vineyard of the Lord of hosts" could be prepared to bring forth the fruits of righteousness, *sin and the curse* must be taken away.

The removal of the seas to their own prescribed place, required only the divine command; but when the dominion

The Spirit.

JOB xxxviii. 8. Or *who* shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10. And brake up for it my decreed place, and set bars and doors,

11. And said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?

PS. lxxv. 7. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Ixvi. 6. He turned the sea into dry *land*: they went through the flood on foot: there did we rejoice in him..

7. He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

ii. 1. Why do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set them-

of sin and Satan was to be destroyed, and the curse removed from his people, a greater work was to be done and a mightier power put forth. The eternal Son of God must “*put away sin by the sacrifice of himself.*”

The term *dry ground*, is used in Scripture to signify a “*thirsty soul*;—one that is sick of sin, parched under its influence, and longs for the rain and dew of heaven to satiate its desires. Hence it is written,—“*I will pour water upon him that is thirsty*, and floods upon the *dry ground*; *I will pour my Spirit upon thy seed, and my blessing upon thy offspring.*”

A process is constantly going on in the natural world, whereby the waters that fall from the firmament of heaven are again gathered there; returning back after they have accomplished their work,—so as not to be wasted upon the heath in the desert, or swallowed up and lost in the waters of the seas. From these it is drawn up by the rays of the sun, and prepared again to descend in showers upon the parched places of the *dry ground*. This is beautifully symbolic of the work of the Spirit and the influence of grace, not a particle of which is lost or wasted upon the wicked that desire them not. He sendeth his rain upon the just and upon the unjust; the one yield the fruits of righteousness; the other only briars and thorns.

The Letter.

11. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13. And the evening and the morning were the third day.

NOTE.

The earth, which had been a barren,

selves, and the rulers take counsel together, against the LORD, and against his Anointed, *saying*,

3. Let us break their bands asunder, and cast way their cords from us.

4. He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

2 KINGS xix. 28. Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

ROM. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

JOHN xix. 11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

REV. xx. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Spirit.

MATT. xiii. 37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of

impenetrable mass, while the waters of the seas rested upon it, now "becomes a fruitful field, and the fruitful field becomes a forest;" the fallow ground is broken up and prepared for the good seed; and the culturing hand of the divine Husbandman soon causes the wilderness to blossom and bud as the rose.

We must notice that the trees of the earth yielded *fruit after their kind*, and according to the *seed which was in itself*.

This is a vitally important truth, figuratively brought to view. The exposition of the figure is fully given by Christ in the 7th of Matt.—The "*good seed*," sown by the Son of man; the *wheat*, or children of the kingdom, will show their divine origin by their fruits; they are born of God,—of the incorruptible seed, which liveth and abideth forever, and their fruit is unto God, and their end everlasting life. But the tares, or children of the wicked one, are of their father the devil, and his works they will do. "Do men gather grapes of thorns or figs of thistles?"

The springing of the fruits of the earth, makes the *third day's work* of creation. In like manner the planting of the vineyard of the Lord of hosts in the fruitful hill of Zion, which is typified by the raising up and setting apart of the seed of Abraham to be the peculiar people of God, constitutes the third division of the work of redemption. Then would the Lord of hosts "plant in the wilderness the cedar, the shittah-tree, and the myrtle and the oil-tree;" "that they may see and know and understand that the hand of the Lord hath done this," &c.

The Letter.

14. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made two great lights; the greater light to rule the day, and

his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

vii. 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

Isa. lxi. 3. * * That they may be called trees of righteousness, the planting of the Lord, that he may be glorified.

lx. 13. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

lv. 13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off.

The Spirit.

Isa. lxii. 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Ps. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path.

Prov. vi. 20. My son, keep thy

the lesser light to rule the night: *he made* the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19. And the evening and the morning were the fourth day.

NOTE.

A general light was diffused during the first three days of creation, which from its nature was opposed to darkness, and exerted a counteracting influence, but hitherto it had assumed no specific form or rule.

On the *fourth day* all light was centred in the two ruling powers which God set in the firmament of heaven. From these all the earth was lightened, and all the changes of seasons and of day and night were regulated. They were to be for “*signs*,” or witnesses, to the earth. The sun, or greater light, was to rule the day, and the moon, or lesser light, was to rule the night: added to these “*he made the stars also.*”

These two great lights are symbolically the *law* and the *gospel*. Previous to the setting up of the typical church in the family of Abraham, the world had been lightened by the general and dim light of nature.

This light proved that man was “*flesh*,” and that two things must be done in order to benefit him, or restrain him from evil. The gospel, or “*law of the Spirit of life in Christ Jesus*,” must be given, which should be the power of God unto salvation; and, until that should appear, as the *morning* of the great day of life, the *law* must be “*added*,” to cause sin to appear in its true character, exceeding sinful, and as the dark or *evening* portion of that same day. The name given to this *evening* and *morning* of that which, to the children of men, is emphatically called “*to-day*,” is the “*ministration of death*” or “*ministration of the Spirit*.” These two lights are placed in the heavens of the church,

father’s commandment, and forsake not the law of thy mother:

21. Bind them continually upon thy heart, *and tie them about thy neck.*

22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life.

iv. 1. The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2. Out of Zion, the perfection of beauty, God hath shined.

2 COR. iii. 6. Who also has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8. How shall not the ministration of the Spirit be rather glorious?

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

MAL. iv. 2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

LUKE i. 78. Through the tender mercy of our God; whereby the daypring from on high hath visited us,

79. To give light to them that sit in darkness, and *in* the shadow of death, to guide our feet into the way of peace.

and with the “*stars*” (or ministers of the churches) constitute the ruling powers of these heavens, by which the earth is ruled or regulated.

It was in the seventh age of redemption that the full light of the gospel day appeared, and was preached to the people from Zion, or the church. Yet was this *great light* really in the heavens when the *law*, or lesser light, was given to Israel at Sinai, which was the *fourth* age.

The Letter.

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was good*.

NOTE.

We have before seen that the waters of the seas are symbolical of *sin*, the chosen element of the wicked.

In these prolific waters are congregated all the workers of iniquity,—for the *waters* where the mystery of iniquity sitteth—(the woman who is drunk with the blood of the saints)—“*are peoples and multitudes of nations and tongues.*” Those wicked spirits, which have been raised up by God to be employed as instruments of his will, are always represented by the different orders of the brute creation. These animals, as they came from the hand of God, were *good*; not morally good, of course, but good for the purpose for which they were created. But when Satan embodied himself in the form of the serpent, to deceive and destroy, this entire order of creation became subject (at least typically and symbolically) to the same demoniacal possession; even as Adam’s posterity partook of his transgression.

REV. i. 20. The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

ROM. iii. 1. What advantage, then, had the Jews? and what profit was there of circumcision?

2. Much every way, chiefly because to them were committed the oracles of God.

The Spirit.

PS. civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25. So is this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26. There go the ships: *there is* that Leviathan, *whom* thou hast made to play therein.

27. These wait all upon thee; that thou mayest give *them* their meat in due season.

28. That thou givest them they gather: thou openest thy hand, they are filled with good.

29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

JOB xli. 1. Canst thou draw out Leviathan with a hook? or his tongue with a cord which thou lettest down?

2. Canst thou put a hook into his nose? or bore his jaw through with a thorn?

3. Will he make many supplications unto thee? will he speak soft words unto thee?

4. Will he make a covenant with thee? wilt thou take him for a servant for ever?

5. Wilt thou play with him as *with* a

The waters are said to bring forth, not only the fishes of the sea, but the fowls of the air. They alike originate in the one great element of sin; and these, together with the beasts of the field, constitute, in a figure, those "raging waves of the sea" which lift themselves against the majesty of God in the heavens.

When God would chastise the self-righteousness of his servant Job, he challenges him to a combat with his leviathan foe, that he might learn how feeble his own puny arm would be against this "*king of the children of pride.*" The most powerful whale has been "divided among the merchants," and his "head *has* been filled with barbed irons." But who, except Michael himself, could encounter the dragon, or, "with his great and strong sword, punish leviathan that crooked serpent, and slay the dragon that is in the sea."

bird? or wilt thou bind him for thy maidens?

6. Shall thy companions make a banquet of him? shall they part him among the merchants?

* * * *

33. Upon earth there is not his like, who is made without fear.

34. He beholdeth all high *things*: he *is* a king over all the children of pride.

ISA. xxvii. 1. In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

Ps. lxxiv. 13. Thou didst divide the sea by the strength: thou brakest the heads of the dragons in the waters.

14. Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

MATT. xiii. 18. Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

The Letter.

22. And God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth

The Spirit.

Ps. xxii. 12. Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

16. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

20. Deliver my soul from the sword; my darling from the power of the dog.

21. Save me from the lion's mouth:

upon the earth after his kind, and God saw that *it was good.*

NOTE.

The same day that God created the fish of the sea and fowl of the air, he also made the beasts of the earth, the third order of creation; for all the different grades of being are classed in threes.

The mystery of iniquity assumes various forms, and exercises various characters and attributes. In the monsters of the deep we see the subtlety and cunning craftiness of that old serpent the devil, the dragon that is in the sea, whose ways are "movable," with all "deceivableness of unrighteousness."

In the fowls of the air, who wing their aspiring flight to the very heavens, we behold the daring pride and presumption of the "prince of this world;" who scrupled not to present his temptations in the very face of the Son of God himself! And in the beasts of the field is found that carnal thirst for human blood, which leads our great adversary to go up and down in the earth like a roaring lion, "seeking whom he may devour."

It was in this character alone he had power over the *woman's seed*, whose "heel" or human body was given to him in the garden of Eden to be devoured at the appointed time in the garden of Gethsemane, when the strong bulls of Bashan "came upon him to eat up his flesh."

By the figure of the Assyrian in the 31st of Ezek., is described the *man of sin*, or Antichrist. "The waters made him great, the *fowls of heaven* made their nests in his boughs, and under his branches the *beasts of the field* brought forth their young!"

As the brute creation came forth from the hands of God *good*, and he *blessed* them, as a part of his own work, so the angels that sinned, once held a place and an "*habitation*" in Eden, the typical church, or kingdom of heaven. But there they transgressed the law of God and fell under the curse. These animals were the work of the *fifth day*: And it was in the fifth era of the work

for thou hast heard me from the horns of the unicorns.

1 PET. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

EZEK. xxxi. 3. Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.

4. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

6. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8. The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

9. I have made him fair by the multitude of his branches: so that all the trees of Eden, *that were* in the garden of God, envied him.

10. Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11. I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

HEB. i. 6. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches.

of redemption, that the rulers of darkness were all marshalled, ready to meet and oppose the Son of God, who was, on the *sixth era*, to appear in Bethlehem.

14. To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

The Letter.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Note.

These words, which are generally understood to have sole reference to the man Adam, who was "*of the earth, earthly*," will be found by comparison with other scriptures, to allude to him only as a figure of the "second Adam the Lord from heaven."

It is evident that none but the Son of God can strictly and properly be said to have been made in his image. It must of course be *moral image* that is meant, for the *invisible* God had no other, and the very attempt to make any is prohibited. But the man Adam was not in the moral image of God, strictly speaking; for he was made *capable* and *liable* to fall; while the Son of God *had nothing in him*, upon which temptation could have power.

The Son of God, though equal with the Father, was made "*like unto his brethren*," by a body of flesh; so also these brethren, though guilty sinners in themselves, are conformed to the image of the Son of God by being "*new created*" in the likeness of their elder brother. Thus he stooped to their condition, that he might raise them to his own; and thus are they, who were "*of the earth, earthly*," made "*like unto the heavenly*."

We conceive this to be the only sense

The Spirit.

COL. i. 15. Who is the image of the invisible God, the first-born of every creature:

16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be thrones, or dominions, or principalities, or powers*: all things were created by him, and for him:

17. And he is before all things, and by him all things consist.

18. And he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all *things* he might have the pre-eminence.

JOHN i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory as of the only begotten of the Father), full of grace and truth.

HEB. i. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

6. And again, when he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him.

ii. 5. For unto the angels hath he not put in subjection the world to come whereof we speak?

6. But one in a certain place testified, saying, What is man, that thou art

in which man is ever spoken of in the scriptures as "the image and glory of God;" it is wholly in his *new birth*, the *new creation in Christ*.

If the work of creation is a symbolic representation of the work of redemption, and the natural world is a figure of the spiritual things of the kingdom of heaven, it is manifest that the Lord of the *spiritual*, with the dominions he is to exercise, must be represented by the lord of the *natural*, and his subordinate rule.

The Letter.

27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

NOTE.

Of no other than the Head of the church, can it be said, "*male and female created he them*;" for in him alone there is *neither male nor female*, but all are one in Christ Jesus.

The language of this verse implies a simultaneous formation of the two; but it is written,—"*Adam was first formed, then Eve.*" In the great mystery of godliness, both these things are true. When Jesus was "set up from everlasting," as the Head of his body, the church, every member of that body was "*chosen in him*," and written by name, as in the book of life. But this "purpose of grace" was not made manifest till "*the fulness of time*," as "in continuance they have been fashioned" by the Father's moulding hand, and *brought to him*.

Christ and his church have no separate or "dividual being." They constitute the head and members of one body; and the head can no more exist without the members, than the members without the head. This eternal *oneness* of the divine bridegroom and his bride, is de-

mindful of him? or the son of man, that thou visitest him?

7. Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands;

8. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is not put under him*. But now we see not yet all things put under him.

The Spirit.

MAL. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

EPH. v. 23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word.

27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30. For we are members of his body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they too shall be one flesh.

clared in Mal. iii. to be because he would have a “*godly seed*,” or seed of God. This seed were “*preserved in Christ*” during the ruins of the fall; they were *one with him* in his death and in his resurrection to life—being “*quickened together with him, and raised up together to sit together with him in heavenly places.*” They occupy the same throne, and exercise a joint dominion; for it is written that “the kingdom and the greatness of the kingdom under the whole heaven is given to the saints of the most high God.”

The Letter.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

NOTE.

“*The first man was made a living soul. The last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly: and as we have borne the image of the earthly, we shall also bear the image of the heavenly.*”

In this passage from Cor. xv. the Apostle is proving that they who have borne the image of the first Adam, will bear the image of the second, or the heavenly. The first image was of the *earth, earthly*; and in this passage where God gives the herb of the field for food, it is for the sustenance of the earthly

32. This is a great mystery: but I speak concerning Christ and the church.

1 COR. xii. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

20. But now are they many members, yet but one body.

27. Now ye are the body of Christ, and members in particular.

GAL. iii. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The Spirit.

The Righteous.

PS. ciii. 13. Like as a father pitith his children, so the Lord pitith them that fear him.

14. For he knoweth our frame; he remembereth that we are dust.

15. As for man, his days are as grass; as a flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

ISA. xl. 6. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7. The grass withereth, the flowerfadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass.

8. The grass withereth, the flowerfadeth: but the word of our God shall stand for ever.

PS. xc. 4. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

body of flesh, which the scriptures always symbolize by the flower of the field.

Until after the flood, no *flesh* was given to man for *meat*, because till then, that flesh which is "*meat indeed*," is not brought to view, as prepared for the nourishment of the spiritual life.

The green herb is also given to the beast of the earth and the fowl of the air; but "*meat*" was never designed for them, and when they devour it, it is in disobedience to the command, "*the blood of your lives will I require at the hand of every beast*." As the blood of the saints will be required at the hand of the first murderer, or the Beast of scarlet colour and full of the names of blasphemy.

"*All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another flesh of fishes, and another of birds.*" Yet is all flesh grass!

5. Thou carriest them away as with a flood; they are *as a sleep*: in the morning *they are like grass which groweth up*.

6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

The Wicked.

xxxvii. 1. Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.

2. For they shall soon be cut down like the grass, and wither *as the green herb*.

7. When the wicked spring as the grass, and when all the workers of iniquity do flourish, *it is* that they shall be destroyed for ever:

8. But thou, LORD, *art most* high for evermore.

9. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10. But my horn shalt thou exalt like the *horn of a unicorn*: I shall be anointed with fresh oil.

cxxix. 5. Let them all be confounded and turned back that hate Zion.

6. Let them be as the grass *upon* the house-tops, which withereth afore it groweth up.

The Letter.

31. And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

NOTE.

In six days God finished the work of creation; all that pertained to the first heaven and the first earth; every part in its own proper period of time.

In this work is symbolically and typically set forth and represented the

The Spirit.

LUKE xxiv. 44. And he said unto them, these *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

ACTS iii. 18. But those things which God before had showed by the mouth

great work of redemption, which all "in the set time" has been fulfilled. The development of this plan and purpose of grace in Christ, as made in the appointed order and manner, also occupies six divisions or ages of the world; the light of which has been gradually increasing to the perfect day.

All the work of creation is pronounced *good*; much more is the Father well pleased with that perfect righteousness which the Redeemer has wrought out, by which the former things have passed away, no more to be remembered or come into mind. If all these perishable things praise him, and show forth his glory, how much more the eternal glories of the new heavens and new earth which the Lord will create, and in which he calls upon all to be glad and rejoice!

It was in the sixth era of redemption, that the Son of God, or the divine Word, appeared in human flesh—the brightness of the Father's glory and express image of his person.

of all his prophets, that Christ should suffer, he hath so fulfilled.

19. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall he hear in all things, whatsoever he shall say unto you.

23. And it shall come to pass, *that* every soul which will not hear the prophet, shall be destroyed from among the people.

24. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

27. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

JOHN ix. 4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

CHAPTER II.

The Letter.

1. Thus the heavens and the earth were finished, and all the host of them.

2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

NOTE.

On the seventh day God ended the work of creation. Since then nothing has been added to that work, and no-

The Spirit.

JOHN xx. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

xvii. 4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

HEB. x. 12. But this Man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13. From henceforth expecting till His enemies be made his footstool.

14. For by one offering he hath per-

thing taken from it. Not all the ingenuity of man has succeeded either in increasing or annihilating one particle of matter.

On the seventh day of redemption, Jesus, the mediator of the new covenant, finished the work given him to do. On the evening of the sixth day, all things being now ready, the Lamb of God was offered up to take away the sin of the world; "*the Messiah was cut off, but not for himself*."

On the morning of the seventh day he rose triumphantly from the grave, having finished transgression, made an end of sins, and brought in an everlasting righteousness. Having glorified the Father upon the earth, and finished the work given him to do, he *entered into his rest*; for ever sat down at the right hand of God until his enemies be made his footstool.

Into *his rest* do all his people enter by faith in his perfect work; and "*cease from their own works as God did from his.*" Believing in him that justifieth the ungodly, they no longer go about to establish their own righteousness, but submit to the righteousness of God, which is by faith in Christ Jesus.

fected for ever them that are sanctified.

DAN. ix. 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

HEB. iv. 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

10. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

The Letter.

4. These *are* the generations of the

The Spirit.

Ps. cxxxix. 16. Thine eyes did see

heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

5. And every plant of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was not a man to till the ground.*

6. But there went up a mist from the earth, and watered the whole face of the ground.

NOTE.

We are here told that the Lord God *made every herb of the field before it grew, and every plant of the field before it was in the earth*, and before he caused it to rain upon the earth, or appointed a man to till the ground.

This plainly intimates that before the Lord Jesus Christ was manifest in the flesh, as the husbandman of his vineyard, and before the Holy Spirit, with its gracious influences, had descended upon it, all its plants were ready prepared and arranged;—all were perfectly known to him, recorded in his book by name, so that not one could possibly be lost or plucked from his hand.

The church of Christ—his mystical body, is “complete in him;” perfected for ever and sanctified to his use and service;—“*saved in the Lord* with an everlasting salvation.” Though not “*made to grow*,” yet are they *vitaly* in the vine, from which they can never be broken. “I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand.” Neither are there any contingencies respecting their being planted and made to grow in the earth, at the *set time*. Nothing can fail of all that is needful to make them flourish in the garden of the Lord, or to ripen them in due time for glory.

The Letter.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

EPH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:

6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even unto him:

1 PET. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

JOHN xvii. 6. I have manifested my name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

JUDE i. 1. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

REV. xxi. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

The Spirit.

1 COR. xv. 45. And so it is written. The first man Adam was made a living soul, the last Adam *was made* a quickening spirit.

NOTE.

This is the description of *man* in his best estate; made up of a body of the dust of the earth, which must return to that dust again, and a soul, in which originally as here described, there was the breath of spiritual life, but which, not partaking of eternal life, was subject also to spiritual death.

Adam, as a representative or covenant-head of all those who died in him and are made alive in Christ, destroyed by transgression, both for himself and them, both spiritual and natural life, or the life of both soul and body. But, "as in Adam all die, so in Christ shall all be made alive," in both of these senses: *he* being not only a living soul, but a "*quickening spirit.*" "*I give unto them eternal life, and they shall never perish,*" &c. And as the death in the first Adam was two fold, both of soul and body, so also in the second Adam, there is a two fold life of both soul and body for ever.

All this is clearly declared and fully proved in the 15th of Cor., where the apostle discourses this subject. But many err, by supposing that he is here speaking of the *general* resurrection of both just and unjust. But to this subject there is no allusion in this place; it is treated elsewhere.

In the passage here quoted from Eccl., man and beast are described to be alike formed from the dust; and while dead in sin, even the elect are "*children of wrath even as others,*" as that they themselves appear like the *beasts that perish.* As one event happens also to both, no one but God alone can know the spirit of the *beast* that goeth downward, and the spirit of man that goeth upward; or those who are truly his, and those who are not.

46. Howbeit, that *was* not first which is spiritual, but that which is natural: and afterward that which is spiritual.

47. The first man *is* of the earth, earthly: the second man *is* the Lord from heaven.

48. As *is* the earthly, such *are* they also that are earthly: and as *is* the heavenly, such *are* they also that are heavenly.

49. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

1 COR. xv. 19. If in this life only, we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

ECCL. XII. 7. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

iii. 17. I said in my heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

12. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity.

20. All go unto one place; all are of the dust, and all turn to dust again.

21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

The Letter.

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

NOTE.

As soon as God had formed "*the man*," he planted the garden or vineyard which was to be the field of his labours and his joys. This garden was wholly the workmanship of God; he planted it with plants which he had before made ready, and not with seed which was to spring up and gradually arrive at maturity. The trees were *full grown*, and rich with fruit; for it was in the season of September, and not in the spring, that this garden was prepared. All was in a state of perfection; complete and entire, wanting nothing.

So also when God the Father had "set up" his only begotten Son, "whom he appointed heir of all things, and by whom and for whom he made the world;" he prepared for him a kingdom and *a people*, whom he "chose in him, before the foundation of the world, that they should be holy and without blame before him in love;" and though this people were to be gradually and personally called into his visible kingdom in the progress of time, yet they "are complete in him" *from the beginning*.

This garden is mystically his bride, the church; of which he says, "I am the vine, ye are the branches,"—"My Father is the husbandman," or planter.

It appears that Eden was prepared for Adam, and not he for Eden: so the body or bride of Christ is prepared for him, and not he for the bride, as some would seem to suppose, who talk of Christ and his salvation, as if it were an *expedient resorted to* by God, to prevent the fatal consequences of some *unforeseen accident!* the fall of man being altogether unlooked for!

When God had planted the garden, there he put the man whom he had made. In like manner, the Father in

The Spirit.

DAN. ii. 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

CANT. iv. 12. A garden enclosed is my sister, my spouse.

ISA. lviii. 11. * * * and thou shalt be like a well watered garden, &c.

xxvii. 2, 3. In that day sing ye unto her a vineyard of red wine; I the Lord do keep it; I will water it every moment: lest any hurt it I will keep it night and day.

v. 1, 3, 7. My well beloved hath a vineyard in a very fruitful hill, &c.

* * * the vineyard of the Lord of hosts is the whole house of Israel.

REV. ii. 7. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.

1 COR. xi. 8, 9. For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.

JOHN xv. 1, 2. I am the vine; my Father is the husbandman.

speaking of the Son, says, "I have set my king upon my holy hill of Zion." He is made "head over all things to the church, which is his body, the fulness of him that filleth all in all." In his days shall the righteous flourish, and abundance of peace as long as the moon endureth." The plants of his grace shall "grow as the corn, and flourish as the vine, and bring forth fruit as Lebanon." "He shall come down like rain upon the mown grass;" and "he shall be as the dew unto Israel." "They shall take root downward and bear fruit upward;" that all men may know that they are a "field which the Lord hath blessed;" that they are "trees of righteousness, the planting of the Lord, that he may be glorified."

The Letter.

9. And out of the ground made the

The Spirit.

ISA. xli. 19. I will plant in the wilder-

Lord to grow every tree that is pleasant to the eye, and good for food; the tree of life also, in the midst of the garden; and the tree of knowledge of good and evil.

NOTE.

The trees of Eden grew out of the ground; so the trees of righteousness are formed of the dust of the earth, or are partakers of flesh and blood: for which reason Jesus himself "took part of the same."

The tree of life was in the midst of this garden. Some understand this tree to be the Lord Jesus Christ; but the analogy is not perfect: it more properly symbolizes the Divine Spirit; according to the 22d of Rev., this tree is represented to be on each side of the "river of the water of life," by which we may understand the *word* and the *spirit*, which always witness together. Inasmuch, however, as Christ has eternal life in himself, and is the fountain of life to his people; and inasmuch as this tree remained in Eden when Adam went forth,—so when Christ went forth from the bosom of the Father, to bear the curse, yet as the true God and eternal life he still remained in heaven.

Of this tree Adam freely partook before the fall, but as soon as he became a sinner, he is shut out and excluded from it. So likewise Christ, the second Adam, after he had taken upon himself the sins of his people, and assumed their place under the condemnation of the law, could no longer enjoy the glory which he had with the Father before the world was; but must be sent forth to bear the curse. The trees of the Lord are said to be *full of sap*. This sap is in the root, and is thence communicated to the branches. We see, then, the need of the tree of life in the garden of the church. Christ says, "I give unto them eternal life, and they shall never perish," &c. The Holy Spirit is given to abide with the church for ever, and is in them "a well of water, springing up unto everlasting life." All the vigour and all the fruitfulness of the trees of the garden, depend upon the nourishment which they imbibe from the root. When the

ness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the box-tree, and the pine-tree, together, that they may see and know and understand that the hand of the Lord hath done this.

lxi. 3. * * that they may be called the trees of righteousness, the planting of the Lord, that he may be glorified.

Ps. lxi. 8. But I am like a green olive-tree, in the house of my God.

xcii. 12, 13, 14. They that are planted in the house of the Lord, shall flourish in the courts of our God: they shall bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright, &c.

Rev. xxii. 2. And in the midst of the street of it, and on either side, was there the tree of life, &c.

branches are favoured with the bright rays of the "sun of righteousness," and the atmosphere is warm around them, then their leaf is green, and they abound in fruit; but when these rays are withdrawn, and the chills of winter fall upon them, the sap withdraws into the root, the leaves fall from the trees, the fruit fails and the branches wither—but *not die*, "because I live they shall live also," the "tree of life" is in the midst of the garden! summer and light, and heat, will return again; and the promise cannot fail, that "summer and winter, cold and heat, seed time and harvest shall not cease."

But why is the tree of "knowledge of good and evil" placed by the side of the tree of life? Must this fair garden be defiled with *evil fruit*? And if so, can there be good and evil united in the same tree? What but the depths of infinite wisdom could have divined **SUCH A MYSTERY AS THIS!** That the chosen, cherished and favoured people thus planted, and walled "around by grace," must first partake of the *evil of sin*, and *all its bitter fruits*, in order that they might in the end be made partakers of the *good* that is treasured in the everlasting covenant, the riches of grace and glory in Christ Jesus!

Well might Paul say, O, the depth of

the riches both of the wisdom and knowledge of God! how unsearchable

are his judgments, and his ways past finding out!!

The Letter.

10. And a river went out of Eden to water the garden; and from thence it was parted and became into four heads.

NOTE.

The trees and plants of Eden must be watered, and for this purpose a river is placed *in the garden*. So bountiful are the provisions of the Great Husbandman, that not only is the "rain of heaven" prepared for its benefit, but that it "might not be careful in the year of drought," a river is placed in its midst.

Who can mistake in this, the allusion to that river, the streams whereof make glad the city of our God: the holy place of the tabernacles of the Most High!

That the vineyard of the Lord may be watered every moment, a pure river of the water of life, clear as crystal, proceeds from the throne of God and of the Lamb. In this river, together with the "tree of life" that grows on each side of it, we may have a beautiful emblem of the *word* and the *spirit* of God. As the river proceeds from the throne of God and of the Lamb, so the spirit is sent from the Father and the Son to be a Comforter, a spirit of truth, the glorifier of Jesus; who shall lead his people into all truth, by bearing witness with the word, and opening the understanding to receive it. The "twelve manner of fruits," which are borne by the "tree of life," point us to the different gifts of the spirit poured out upon the twelve apostles on the day of Pentecost, by which they were qualified to dispense the *word*; the "*leaves*" of this tree, or the various scriptures, all of which are profitable for doctrine, for reproof, and for instruction in righteousness, when applied to the soul by the spirit, heal all its diseases: "for the leaves of the tree are for the healing of the nations."

The fact that this river is *in the garden*, conveys a most consolatory truth, of no less importance than the assurance

The Spirit.

REV. xxii. 1. And he shewed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

PS. xlvi. 4. There is a river the streams whereof shall make glad the city of our God, &c.

ZECH. xiv. 8. And in that day, it shall be that living waters shall go out of Jerusalem; part of them toward the former sea and part toward the hinder sea: in summer and in winter shall it be.

PS. lxv. 9. Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water. Thou preparest them corn when thou hast so provided for it.

JER. xvii. 8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not see when heat cometh, but her leaf is always green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

PS. i. 3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

that the spirit is to *abide with the church for ever*: "his dwelling place is in Zion." The lively stones of the spiritual house are "builded together for an habitation of God *through the spirit*."

Under various influences, either of consolation, of reproof, or of instruction in righteousness, he will ever continue his operations in the hearts of all that are his. In seasons of darkness and distress, the believer is often tempted to say, "the Lord has forgotten me," "his mercies are clean gone for ever," "he will be favourable no more!" But this is his infirmity; he has yet to learn that the *night* as well as the day, the *winter*

as well as the summer, the *cold* as well as the heat, are all among the blessings of that covenant which "is ordered in *all things* and sure." It is in the *darkest* night, when not a breeze of heaven is felt, that the *dew* falls in the greatest

abundance. Perhaps not any one promise is more richly comprehensive than this, with regard to the vineyard of the Lord: "Lest any hurt it I will keep it *night and day*."

The Letter.

11. The name of the first is Pison: that is it which encompasses the whole land of Havilah, where there is gold.

12. And the gold of that land is good; there is bdellium and the onyx stone.

NOTE.

The word Pison signifies *extension, widening of the mouth*; and the name of the land which it encompasses, signifies *travailing in birth*.* These very names, then, direct us to the truth of which this branch of the river is an emblem. The Father has promised to the Son, that he should "see of the travail of his soul and be satisfied;" that he should have a seed to serve him, a generation for his praise; that the borders of his kingdom should be enlarged till it filled the whole world: his dominion should be from sea to sea, and from the river to the ends of the earth, Zion should break forth on the right hand and on the left; "Gentiles should come to her light, and kings to the brightness of her rising." It is through the preached *word*, and the agency of the holy *spirit*, that all this is to be effected: by these are all the treasures of the land of Havilah, all the *gold* and the precious stones, (the jewels of the Redeemer's crown,) to be gathered in. Not one particle of this gold can be lost; he will refine and purify it from all its dross, but, like a skillful artist, he sits by and watches the process; and when the precious metal has become so far cleansed as to *reflect the refiner's image*, he brings it out of the fire, to show forth his own glory. The more precious the metal, the hotter must be the furnace: and those vessels of honour which are more especially for the

The Spirit.

ISA. liv. 2, 3. Enlarge the places of thy tent, and let them stretch forth the curtains of thy habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth upon the right hand and upon the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

lx. 4. Lift up thine eyes and see; all these gather themselves together, they come to thee; thy sons shall come from far and thy daughters shall be nursed at thy side. Then shalt thou see and flow together, and thy heart shall be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

ZECH. xiii. 9. I will bring a third part through the fire, and refine them as silver is refined, and will try them as gold is tried.

MAL. iii. 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man that sparing his own son that serveth him.

ISA. ix. 9. Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

master's use, are often subjected to a heat seven times hotter than is wont. For this purpose the Lord's "fire is in Zion, and his furnace in Jerusalem."

By this stream or branch of the river of the garden, are the elect of God, the

* Cruden's Concordance.

outcasts of Israel brought home to their Father's house. Wherever these waters come, they are a savour of life in all them that believe; but a savour of death in them that perish; they never flow in vain.

In like manner the Lord has said, "As the rain and the snow cometh down

from heaven, and returneth not thither, but watereth the earth that it may bring forth seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth, it shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereunto I send it."

The Letter.

13. And the name of the second river is Gihon: the same as that which encompasseth the whole land of Ethiopia.

NOTE.

The word Gihon signifies *valley of grace*; and the word Ethiopia signifies *blackness and sorrow*.

When the grace of God reaches the soul in its guilt and misery, it "turns the shadows of death into the light of the morning;" gives "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It changes the Ethiopian's skin to the comeliness that is "without spot or wrinkle, or any such thing." By this stream of the river of life, the guilty stains of sin are washed away; the rags of self righteousness torn off, and the soul made comely with the "comeliness which is put upon her."

The feet are taken from the horrible pit, and placed upon a rock, and a new song put into the mouth.

The soul is made to understand how its original *blackness* may be removed, and that which had been as a cage of unclean birds, be converted into a temple for the living God. Whereas, it had in its blindness and ignorance, imagined itself capable of obtaining heaven by the deeds of the law, it now learns with astonishment, that while we were yet *without strength*, Christ died for the *ungodly!* that salvation is of the Lord: and is by grace through faith, and *that not of ourselves*; it is the gift of God.

Had this river bent its course toward some verdant fertile spot, upon which rested the sun's clearest and brightest rays, we should have regarded it as a natural and pleasing addition to an already

The Spirit.

CANT. i. 5. I am black, but comely, oh! ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

EPH. v. 8. Ye were sometimes darkness, but now are ye light in the Lord.

COL. i. 13. Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.

2 COR. iv. 6. For God, who commanded light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

ISA. li. 11. Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away.

xl. 1, 2. Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

REV. vii. 14, 16, 17. * * * and he said to me, These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

beautiful spot: but when its pure and healing waters are sent out to "encompass" the *black*, the *parched*, and the *barren* wilderness, we are assured, that it is the hand of him who has declared that he will "open rivers in dry places, and fountains in the midst of the desert."

Were not all hearts in his hands, and

could he not turn them, even as the rivers of water are turned, how would they continue to wander, until their feet stumbled upon the dark mountains, to return no more for ever!

It is the glory of divine grace, that it is displayed upon the guilty—that the mercies of God are sovereign, and independent of all human merit.

The Letter.

14. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria.

NOTE.

In the two branches of the river which we have already considered, we have seen a part of the work to be accomplished by the *word* and the *spirit*. We shall now find that they are profitable for *reproof*, as well as for doctrine and instruction in righteousness.

The word Hiddekel, signifies *sharp voice*; and very needful is such a voice to the welfare of the garden of God. But we must observe that this does not *encompass* the land *towards* which it goes, but turns to the east of it. Assyria signifies that which *looks* or *appears happy*; and may fitly represent the land of *carnal delight* and *deceitful pleasures*. The capital of this land is "Babylon the Great;" its king is a "tall cedar in Lebanon," the "man of sin," or antichrist! who here sits in the stronghold of his power, and like the fabled syrens, who lured unwary mariners upon the rocks, he lies in wait to deceive and to destroy. This great city "sits as a queen," but she is the "mother of abominations;" "her house is the way to death." She is the "strange woman" that flattereth with her lips! "none that go unto her return again, neither take they hold of the path of life." "From such turn away." "Come out from among them, touch not the unclean thing." Ye are espoused as chaste virgins to Christ; be not entangled again in the yoke of bondage. This is the *warning voice* of wisdom, as she

The Spirit.

PROV. iv. 14, 15. Enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away.

i. 15. My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood.

20, 21, 22, 23. Wisdom crieth without; she uttereth her voice in the streets;

She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

How long, ye simple ones, will ye love simplicity, &c.

Turn ye at my reproof, &c.

GAL. iii. 1. Oh! foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth as crucified among you?

v. 12. I would they were cut off that trouble you.

PROV. xiv. 12. There is a way that seemeth right unto a man, but the end thereof are the ways of death.

v. 21. For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

i. 31. Therefore shall they eat of the fruit of their own ways, and be filled with their own devices.

cries in the streets of the city, by the way, in the places of the paths, &c.

And this is the language of this emblematic river: it directs us to the *east*

of Assyria, to the place of *light*, and to the path of life: it bids us turn away from the error of the wicked, and enter not into their secrets.

It is the *deceivableness* of *unrighteousness* that betrays the simple. The christian never sins *wilfully*; this would be inconsistent with the promises of the new covenant, and with the nature of the new birth. The incorruptible seed “remaineth in him, and he cannot sin, because he is born of God.” It is the

deceitfulness of sin that leads him captive. The snare is laid for his feet, but it is not *in his sight*; the fowler too well understands his prey, to give the alarm, but transforms himself into an angel of light, and thus allures into error those who would flee from him in his own proper shape, “lest thou shouldst ponder the path of life, his ways are movable that thou canst not know them.”

The Letter.

— and the fourth river is Euphrates.

NOTE.

Euphrates signifies *fruitful*. The last, though not the *least* part of the work of grace, to be accomplished by the agency of the *word* and *spirit*, is to “break up the fallow ground,” and prepare it for the good seed, that it be not sowed among thorns, which would rise up and choke it. The church of Christ must be *fruitful*, its savour must be “that of a field which the Lord hath blessed.” Jesus says to his disciples, “I have ordained you, that you should go and bring forth fruit, and that your fruit should remain,” not being like the stony ground hearers, whose verdure is blasted by the first heat of persecution, but whose “leaf should be always green, neither should they cease from bearing fruit.”

It is for this same purpose that a chosen and peculiar people, a royal priesthood, a holy nation, are set apart; “that they might show forth the praises of him who hath called them out of darkness into his marvellous light.” For this purpose were they redeemed to God out of every nation, kindred and tongue, “not with corruptible things as silver and gold, but with the precious blood of Christ; that henceforth they should not live to themselves, but to him who hath died for them and risen again.” And it is for this purpose that the Divine Husbandman has planted his “vineyard in a very fruitful hill;” that he has fenced it and gathered out the stones thereof,

The Spirit.

HOSEA xiv. 5, 6, 7. I will be as the dew unto Israel. He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell like Lebanon. They that dwell under his shadow shall return. They shall revive as the corn, and grow as the vine; and the scent thereof shall be as the wine of Lebanon.

JER. xvii. 8. He shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not see when heat cometh, but her leaf shall be always green; and shall not be careful in the year of drought; neither shall cease from yielding fruit.

HOSEA xiv. 8. * * the word of the gospel which is come unto you as it is in all the world; and bringeth forth fruit as it doth also in you, since the day ye heard of it, and know the grace of God in truth.

MATT. vii. 16, 17, 18. Ye shall know them by their fruits, &c. Every good tree bringeth forth good fruit, &c. A good tree cannot bring forth evil fruit, &c.

and planted it with the choicest vine, &c.: that it may bring forth *grapes*; for herein is he glorified, that it bare much fruit.

Nor is this all: the rain and the dew of heaven are prepared to refresh the plants of grace, and to water the ridges of the

parched earth: and, lest these should not be sufficient, he "greatly enriches it with the river of God, which is full of water;" even this river Euphrates, whose course is not limited like the rest to any one point, but which waters the whole garden of the Lord.

The fact that believers are continued upon the earth, after they are prepared for heaven, proves that they have a work to do. They are the *lights* of the world, and the *salt* of the earth: they are vessels prepared for the Master's use, and are therefore not their own; neither

should they seek their own, but should be ever found waiting, a *willing* and *living* sacrifice at *his feet*, to know what he would have them to do. The religion of Christ is a living, active principle, and must discover itself by its operations: even as the "good tree" shews its kind by its fruit. The fruit which glorifies God, is by faith in his Son; without him we can do nothing: "except ye abide in me, ye cannot bring forth fruit." "As the branch cannot bring forth fruit of itself, neither can ye, except ye abide in me."

The Letter.

15. And the Lord God took the man and put him into the garden, to dress and to keep it.

Note.

To prepare the plants for the garden, and to place them there, was the work of God; he then commits them to the care of Adam. So in relation to the church, and the trees of righteousness, we are told by Jude that they are "sanctified by God the Father, *preserved* in Christ Jesus," &c.; and Jesus himself says, he that hath heard and learned of the Father, cometh unto me, and "no man can come unto me except the Father which sent me draw him." "Thine they were and thou gavest them me," &c.

* * * "those that thou gavest me I have kept," &c.

Thus the Father is represented as setting apart, or choosing the elect, in Christ, and then committing all power, both in heaven and earth, to him, and making him head over all things to the church.

Paul, in the 2d of Heb., alludes to this subject, and draws from it his argument in proving the pre-eminent authority of the gospel. He says, that under the law which was ordained by angels, (or ministers,) every transgression was punished without mercy, but that God never put the *world to come*, (or the gospel kingdom,) in subjection to *such angels*; but Jesus, his only begotten Son, the brightness of his glory and the express image

The Spirit.

HEB. 7, 8, 9. Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the work of thy hands. Thou hast put all things in subjection under his feet. For in that he put all things under him, he left nothing that is not put under him, &c. But now we see Jesus, who was made a little lower than the angels for the suffering of death, &c. &c.

PHIL. ii. 9. Wherefore, God hath highly exalted him, and given him a name which is above every name.

EPH. i. 20, 23. * * and hath set him at his own right hand in the heavenly places; and hath put all things under his feet, and made him to be head over all things to the church.

PS. ii. 6. Yet have I set my king upon my holy hill of Zion.

ISA. xxvii. 2, 3. * * I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.

MATT. xxviii. 18. * * all power is given unto me, in heaven and in earth.

PS. cxxi. 3, 4. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

of his person, who had been made a little lower than the angels for the suffer-

ing of death, by his obedience thereto, had been crowned with glory and honour, *and set over the works of his hands*: that all things had been put in subjection under *his* feet. From this fact of the dignity and glory of the Son of God, who, as head over all things to the church, speaks to us from his *throne*, as *king in Zion*, Paul infers the tremendous consequences which will result to those who neglect so great salvation!

The mediatorial reign of Christ is a theme of rich consolation to the believer. He rejoices to know that the government is on the shoulders of Him who is

at once the saviour and advocate, as well as the king and judge of his people. In all their guilt and weakness, they can flee from the terrors of the one, to the grace and love of the other. This kingdom will "endure for ever." His dominion will have no end. The mediatorial office of *son* and *servant* will be given up to the Father, but he will be *God*, when he ceases to be *son*: the *middle throne* will still be occupied by the "Lamb that was slain," for in that form he obtained a "name that is above every name that is named, either in heaven or in earth."

The Letter.

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

NOTE.

By this singular and mysterious arrangement of divine wisdom, life and death, the blessing and the curse, are made to depend upon the single act of eating of this forbidden tree.

This law, upon which the welfare of an entire world rested, was given to Adam alone; for Eve was not formed. Of course he stood responsible for his whole posterity, as their covenant head and representative; and also for the honor of the law, as committed to him for safe keeping.

In this figure we behold the second Adam, the Lord from heaven, assuming the suretyship of his people in the everlasting covenant, when the Father laid upon him the responsibility of keeping the law in their behalf. In view of this he says in vision, "I have laid help upon one that is mighty." He well knew the end from the beginning, and made provision for all the weakness and deficiency of the first bondsman, by the divine surety of the second. Neither did the Son of God shrink from assuming

The Spirit.

DEUT. xi. 26. Behold, I set before you this day a blessing and a curse:

27. A blessing, if ye obey the commandments of the Lord your God which I command you this day;

28. And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

29. And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30. Are they not on the other side Jordan, by the way where the sun goeth down in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31. For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

32. And ye shall observe to do all the statutes and judgments which I set before you this day.

xxiii. 5. Nevertheless, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curse

this fearful accountability though he well knew the penalty that attended it. With him it was no uncertain experiment; he was well aware that in taking it he must "*surely die*."

When God was pleased to place Israel under a covenant of works, the blessing and the curse, he directed that they should stand upon two mountains on the *other side Jordan* after they passed over to possess the land and to dwell thereon. Six tribes were to stand on Mount Gerizim, and six upon Mount Ebal. Upon Gerizim was the blessing to be proclaimed, and the curse upon Mount *Ebal*, which signifies *melting or dissolving away*. For so shall the curse melt away from his people, in the day that Jesus should stand upon the Mount of Olives.

The Letter.

18. And the Lord God said, *It is not good that the man should be alone: I will make him a help meet for him.*

NOTE.

Many and various are the figures under which the union between Christ and the church is represented; but perhaps none so frequent or so expressive as that of marriage.

In all these similitudes, however, the one leading idea is the *vital* and *inseparable* nature of this union. Here, indeed, all mere similitudes fail, because every thing in nature is subject to decay. But the bond which holds Christ and his church is eternal and unchangeable. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn you." It is also *vital*; and cannot be dissolved but by the extinction of *eternal life* itself. Nothing of an earthly nature, neither angels, nor principalities, nor powers, nor life nor death, nor things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

into a blessing unto thee, because the Lord thy God loved thee.

GAL. iii. 11. But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

12. And the law is not of faith: but, The man that doeth them shall live in them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

ZECH. xiv. 4. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be a very great valley*; and half of the mountain shall remove toward the north, and half of it toward the south.

The Spirit.

HEB. x. 5. Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me.

EPH. v. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

1 COR. xi. 11. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12. For as the woman is of the man, even so is the man also by the woman; but all things of God.

SOL. SONG vi. 9. My dove, my undefiled is *but* one; she is the *only* one of her mother, she is the choice *one* of her that bare her. The daughters saw

But where and how is an *help meet for him* to be found? Is it among angels, that approach the nearest to the divine nature? No, he passed by them in choosing his beloved. Is a new order of being to be formed for this purpose, for surely he will not wed with dust and ashes? A greater marvel than this is exhibited in the choice of Jesus! The portrait of his bride may be seen in the 16th chap. of Ezek. But behold the transformation made in this portrait by the forming hand of the divine bridegroom! With the *comeliness which he puts upon her*, she is "*perfect in her beauty!*" Washed, and sanctified, and presented to himself, "Without spot or wrinkle or any such thing!"

her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as *an army* with banners?

Ezr. xvi. 4. And *as for thy nativity*, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee*; thou wast not salted at all, nor swaddled at all.

8. Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: *yea*, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

The Letter.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

30. And Adam gave names to all cattle and to the fowl of the air, and to every beast of the field: but for Adam there was not found a help meet for him.

Note.

To Adam had been given dominion over every order of brute creation; the fish of the sea, the fowl of the air, and the beast of the field. To Christ also is given power over all flesh; and not only all *flesh*, but over principalities and powers, and the rulers of the darkness of this world. They are all in subjection to his authority and made subservient to his will.

When he appeared in human flesh as the second Adam, all these unclean spirits recognised him immediately. "We know thee who thou art, the Holy One of God." Nothing is more probable than the fact that the form of flesh worn by the Son of God upon earth, was after

The Spirit.

MARK iii. 11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

LUKE iv. 33. And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice,

34. Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

MARK v. 12. And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and

the similitude of that given to Adam, the same that Adam wore in the garden, and that these spirits of evil thus knew the king who had been placed over them, and whose authority they then refused to obey, and for which they were reserved to the judgment of that day.

In that day, though, it was especially "the hour and power of darkness," yet Jesus suffered them not to go beyond prescribed bounds. They were forced to obey his will, and thus gave testimony to his Messiahship.

Among these spirits of evil, though of a superior order of mere intellectual power, there was found no help-meet for Adam; neither is there any fellowship between Christ and Belial.

The mouth of the *beast* and the false prophet sends forth the spirits of devils to work miracles among the kings of the earth, that they may be prepared and gathered to "*the battle of that great day of God Almighty.*"

The Letter.

21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

NOTE.

Regarded as nothing more than a literal narrative of common facts, this would seem a remarkable method of procuring a help-meet for Adam. But if we look through the veil of material things to that which is hidden behind, we may see that no other could be adopted. Through this figure was to be shown forth the vital union of Christ and the church: that she is one with him, members of his body; that she was originally and *always with him and in him!* How then could this be represented but by taking a part of Adam's self; the bones of his own body!

Again, another idea must be involved,

the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

REV. xvi. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

2 COR. vi. 14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

The Spirit.

ACTS xx. 28. * * Feed the church of God, which he hath purchased with his own blood.

PHIL. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

COL. i. 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21. And you, that were some time alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

22. In the body of his flesh through

—it was accomplished by means of death, for with nothing less than the blood of Christ could the church be purchased. A “deep sleep” then must fall upon Adam to show that the good shepherd laid down his life for the sheep.

It was the hand of God that laid this deep sleep upon Adam, and that also brought to him the help-meet which he had moulded and fashioned after his own image. So it is the work of the Father to bring to Jesus all that *are his*, when he has taught them by his Spirit, and conformed them to the image of his Son.

death, to present you holy, and unblamable, and unreprovable, in his sight.

JOHN vi. 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

1 PET. ii. 25. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls.

HEB. ix. 15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament *is*, there must also of necessity be the death of the testator.

The Letter.

23. And Adam said, This *is* now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25. And they were both naked, the man and his wife, and they were not ashamed.

NOTE.

As a literal fact, Adam would hardly have recognised the rib which had been taken from him in the unconsciousness of deep sleep, in the fair woman, thus *made ready* and presented to him without spot or wrinkle, or any such thing! But the divine Redeemer was fully aware of the whole process, when his body was broken and his blood shed for his people. This people were recorded by name in his body, and worn upon his heart, as in the book of life, and not one shall finally be taken from him. They are of his body, his flesh and his bones, in an everlasting union which death could not dissolve.

Jesus left the bosom of the Father and

The Spirit.

EPH. v. 30. For we are members of his body, of his flesh and of his bones.

COL. i. 22. In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight.

iii. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

i. 24. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

EPH. v. 22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

REV. xix. 7. Let us be glad and rejoice, and give honour to him: for the

the glory which he had with him before the world was, that he might seek and save that people which had gone astray, like lost sheep; and when he has again brought them back to the Shepherd and Bishop of their souls, he calls upon them to forsake all for him; and that they henceforward live not to themselves, but to him who died for them, that they might have life.

They were "both naked," for as yet they had no guilt to require the garment of imputed righteousness. Adam was naked, as being exposed to the consequences of becoming bondsman for the woman; but as yet there was no transgression, and therefore no shame or fear.

marriage of the Lamb is come, and his wife made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

LUKE xiv. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

CHAPTER III.

The Letter.

1. Now the serpent was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?

NOTE.

The kingdom of heaven had now been typically ordered and established; the last act of which was to set forth the death of the Lord Jesus Christ, by which the church was brought nigh by his blood, and with him shared the throne of the kingdom, according to the decree, "*Let them have dominion,*" &c. This law and decree of the Father, when he "*brought the First Born into the world,*" and set him on the holy hill of Zion, was joyfully hailed by all "*the morning stars,*" who sang together, "*glory to God in the highest, on earth peace and good will to men.*"

But behold! when "*men slept,*" or before the good seed of the kingdom, which was planted in the covenant-head, had sprung up,—an enemy appears in the form of the serpent! The command, concerning the First Born—"*Let all the angels of God worship him*"—wrought in this wily adversary "all manner of con-

The Spirit.

ISA. xxvi. 1. In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

EZEK. xxviii. 2. Son of man, say unto the Prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

3. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: * * * * * Thou sealest up the sum, full of wisdom, and perfect in beauty.

13. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tablets and of thy pipes was prepared in thee in the day that thou wast created.

cupiscence." His heart was "lifted up," to desire *himself* "to sit in the seat of God," and to be "exalted above all that is called God, or that is worshipped." Thus the "*angels sinned*;" and thus they "*kept not their first estate*," but "*left their habitations*"—their own proper place, as subjects of the great King.

14. Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

* * * * *

15. Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

The Letter.

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

NOTE.

The first step to transgressing the law, is, questioning its propriety and the wisdom of the lawgiver. Hence *pride* is the condemnation of the devil. This is the very spirit of Antichrist—the snare which "the fowler" sets for the unwary. The kingdom of heaven is to be received "*as a little child*"—in all meekness and submission, without questioning. The will of God is revealed for "*the obedience of faith*," and not for the cavils of carnal wisdom and subtle reasoning.

Another feature of Antichrist is the assumption of *explaining*, after his own will and purpose, the commands of God; and making "*the simple*" suppose that

The Spirit.

EPH. vi. 11. Put on the whole armour of God, that you may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

PROV. i. 10. My son, if sinners entice thee, consent thou not.

11. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12. Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13. We shall find all precious substance, we shall fill our houses with spoil:

14. Cast in thy lot among us; let us all have one purse:

15. My son, walk not thou in the way with them; refrain thy foot from their path:

16. For their feet run to evil, and make haste to shed blood.

17. Surely in vain the net is spread in the sight of any bird.

18. And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19. So *are* the ways of every one

none but himself and his agents understand these things, or are able to interpret divine revelation; and thus induce them to submit their consciences to the rule and guidance of his domineering power.

The inducement of self-exaltation is used by the man of sin in effecting his purposes. The glory of God, and honour of *his* name, are kept out of sight; while glorying in *the flesh* is the highest object to be attained. Eve confesses her knowledge of the law of God, and thus seals her own condemnation for disobeying. But, though *free to stand*, yet she lacked the power;—she was deceived by the subtle adversary—the father of lies; and fell into transgression. The upholding arm, that could alone have sustained her at this time, was *withdrawn*, but not *shortened*; it was yet to be outstretched in a more signal manner, for her deliverance, and for the everlasting overthrow of her destroyer.

The Letter.

6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons.

NOTE.

The old leaven of malice and wickedness, infused by the enemy of all righteousness into the entire lump of clay—or body of *flesh*, out of which the Divine Potter would form the vessels for his own use and service—had already begun to work! “When lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death!”

Thus had the *enemy* succeeded in sowing “*his tares*” upon the fair field of the Son of man! planting his *lie* where God had breathed the breath of life! and

that is greedy of gain; *which* taketh away the life of the owners thereof.

ECCL. IX. 11. I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare: so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13. This wisdom have I seen also under the sun, and it *seemed* great unto me.

The Spirit.

JAMES i. 12. Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

HEB. XII. 2. Looking on Jesus, the author and finisher of faith, who having joy proposed unto him, underwent the cross, despising the shame; and sitteth on the right hand of the throne of God.

3. For think diligently upon him who endureth such opposition from sinners against himself; that you be not wearied, fainting in your minds.

thus subjected the entire *field* to his own dominion, until the “one nearest of kin should appear to redeem his possession.”

But it is written, “*Adam was not deceived, but the woman being deceived, was in the transgression.*” If Adam was not deceived—if he was fully aware of the penalty that awaited him if he took the fruit from the woman—why did he eat? There can be but one answer to this question: it was, “*for the great love wherewith he loved her!*” Having himself been entrusted by God with the law of the garden, to keep it from pollution and dishonour, he was bound to take upon himself the vindication of that law by the best possible manner, in showing that he would himself suffer its sentence rather than that it should be violated with impunity. Again: he saw that his wife, the woman whom God had given him, and for whom he had been made responsible, was under condemnation, and must suffer the penalty of transgression. Therefore he felt himself bound also to bear her curse in his own body; and the only possible way to do this, was to take upon himself her sins. Satan, her murderer, must also be slain, and *he* only could become the *avenger of blood.* Thus, as far as natural things can repre-

4. For you have not yet resisted unto blood, striving against sin.

Eccl. ix. 14. *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8. For God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

sent spiritual, Adam is, in this act, a “figure of Him that was to come.”

The first attempt to cover sin, was by the fig-leaf righteousness of the law. But it proved ineffectual, and the sinner still remained exposed until God himself provided a garment.

From 1 Tim. ii. 11-15, it would appear that from this time the woman was put in *subjection* to the man.

The Letter.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9. And the Lord God called unto Adam, and said unto him, Where art thou?

NOTE.

The call of God upon Adam, *in the cool of the day*, or, as it might be rendered, *the wind of the day*, shows forth the recognition of Jesus as the propitiation for sin, “through the forbearance of God.”

The woman had sinned, and with her

The Spirit.

Rom. iii. 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

22. Even the righteousness of God which is by faith of Jesus Christ, &c.

23. For all have sinned, and come short of the glory of God.

24. Being fortified freely by his grace through the redemption that is in Christ Jesus.

25. Whom God hath set forth to be

whole posterity had come short of the glory of God. But instead of visiting upon her the fierceness of his anger, God calls upon her bondsman, her substitute; on whom he had "laid help" by his own special appointment: "*Adam, where art thou?*"

The fig-leaf covering had been tried; the righteousness which is of the law; but it was found "weak through the flesh;" it "could never take away sin." Therefore, "*when he cometh into the world he saith, Sacrifice and offering for sin, thou wouldest not; then said I, Lo, I come; in the volume of the book it is written of me; I delight to do thy will, O God.*"

It may be thought, that if Adam here represented Jesus, coming forth for the salvation of his people, and to answer for their transgressions; why did he hide himself? But was not Jesus, the sinner's substitute, the Lamb of God, that taketh away the sins of the world, found hid under a veil of flesh, made like unto his brethren? like unto the trees of the garden? and walking among them?

The Letter.

10. And he said, I heard thy voice in the garden; and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldest not eat?

12. And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.

NOTE.

In view of the fearful responsibility he had assumed, and all that he must endure, in bearing the sins of his people, Jesus said, "Now is my soul exceeding sorrowful, even unto death." And by the mouth of the prophets he set forth the anguish and terror he felt in prospect of the mighty conflict that awaited him, when, in the fulness of time, the sword of Justice would be called upon to awake against him, and

a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

ISA. liii. 5. But *he was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

12. * * And he was numbered with the transgressors; and he bore the sin of many and made intercession for the transgressors.

HEB. x. 7. * * Lo, I come to do thy will, O God, &c.

PS. xl. 8. I delight to do thy will, O my God; yea, thy law is within my heart.

"*The word was made flesh and dwelt among us,*" &c.

The Spirit.

PS. lxxxviii. 15. I am afflicted and ready to die from my youth up: while I suffer thy terrors, I am distracted.

16. Thy fierce wrath goeth over me; thy terrors have cut me off.

17. They came round about me daily like water; they compassed me about together.

lv. 4. My heart is sore pained within me, and the terrors of death are fallen upon me.

5. Fearfulness and trembling are come upon me; horror hath overwhelmed me.

1 PET. ii. 22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24. Who his own self bare our sins in his own body on the tree, that we,

full satisfaction for transgression be demanded at his hands.

"By the law is the knowledge of sin;" therefore, Adam could be conscious of nakedness only by transgression. Neither could Jesus become exposed to the stroke of Justice in any other way than standing in the sinner's place.

It was the woman that the Father had given him; the people chosen in him from the foundation of the world,

being dead to sins, should live unto righteousness: by whose stripes ye were healed.

whom Jesus pledged himself to keep, and that "they should never perish, neither should any pluck them out of his hand;" on whose account and for whose sake he became a sin offering, that "they might be made the righteousness of God in him."

The Letter.

13. And the Lord God said unto the woman, What *is this that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14. And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

NOTE.

"The Lord shall judge the world in righteousness," &c. "*He hath prepared his throne for judgment,*" is declared by the Psalmist, ages before that great day of the Lord, when Jesus said, "*Now is the judgment of this world; now is the prince of this world judged.*"

In this description of the manner in which God made "inquisition for blood" in Eden, is typically represented that judgment of which Jesus spoke, and which he came to execute upon the head of the serpent.

It appears from the phraseology of the curse pronounced by God upon Satan, that he is here recognized as a "*beast of the field;*" that he had hitherto held a *habitation* in Eden, the "*paradise of God,*" with companionship with Eve, and such measure of power and influence as to destroy the spiritual

The Spirit.

Ps. ix. 7. But the Lord shall endure for ever: he hath prepared his throne for judgment.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

11. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13. Have mercy upon me, O Lord, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14. That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15. The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16. The Lord is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17. The wickad shall be turned into hell, *and* all the nations that forget God.

18. For the needy shall not always be forgotten: the expectation of the poor shall *not* perish forever.

19. Arise, O Lord; let not man pre-

life of her and her whole posterity. From this, his *first estate*, he was cast down to crawl like a vile reptile on the earth, to which he is bound in chains of darkness, to the judgment of the great day. Here he should molest the woman and her seed, by troubling the *heel*, when he could no longer attack the *Head*. But his own *head*, the seat of his power, should be bruised in that day, when the woman's seed should destroy death and him that had the powers of death, that is, the devil.

By this figure is represented the war which has been carried on in the kingdom of heaven between Michael and his angels and the Dragon and his angels, from the time when the *First Born* was proclaimed king, in the morning of creation, to the time when the last great conflict was finished upon the cross; together with the casting out to the earth at that time of this old serpent, the devil; where he will still continue to persecute the woman until he is cast into the bottomless pit.

The Letter.

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

NOTE.

In the cup of sorrow that was dealt to Eve there was *no cure*; not a particle of wrath or condemnation; this was all borne away by her husband and lord. Her portion was a mixture of righteous chastisement with infinite mercy.

The woman's sin had made it necessary that *her seed*, one born of the same *flesh and blood*, should be found, who could assume the place and office of the avenger of that blood, which had been shed by the first *great murderer*. And this being accomplished, that this

vail: let the heathen be judged in thy sight.

REV. xii. 7. And there was war in heaven; Michael and his angels fought with the dragon; and the dragon fought, and his angels:

8. And they prevailed not; neither was their place found any more in heaven.

9. And that great dragon was cast out, the old serpent, who is called the devil, and Satan, who seduceth the whole world, and he was cast forth unto the earth; and his angels were thrown down with him.

10. And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

JUDE 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

The Spirit.

EPH. v. 22. Let women be subject to their husbands, as to the Lord:

23. For the husband is the head of the wife; as Christ is the head of the church. He *is* the saviour of his body.

24. Therefore, as the church is subject to Christ; so also let the wives be to their husbands in all things.

1 TIM. ii. 11. Let the woman learn in silence with all subjection.

12. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13. For Adam was first formed, then Eve.

14. And Adam was not deceived, but the woman being deceived was in the transgression.

15. Notwithstanding, she shall be

seed should be multiplied into a nation and people, who should serve and glorify their great Head and deliverer.

The converts of Zion, or children of the church, should be as numerous as the drops of the morning dew; for "*Jerusalem which is above is the mother of us all;*" all that are born of the Spirit. But her joy and rejoicing over these converts is mixed with the bitter cup of deep anguish of soul, and anxious solicitude for those for whom she travails in birth until Christ be formed in them.

The church is to be subject to Christ, and he is to rule over her. No other lords must have dominion over his undefiled one. Her desire must be only unto him, and in him she must abide by faith, even as the branch in the vine, or she will bring forth no fruit.

saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

Isa. lxvi. 8. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

12. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream—then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

The Letter.

17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

NOTE.

It will be remarked that this curse did not fall immediately upon Adam, but upon the *ground for his sake*; and all its force passed upon him by reason of his relationship with the *dust of the*

The Spirit.

Isa. liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him: he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

Heb. ii. 10. For it became him, for whom *are* all things, and by whom *are* all things, who had brought many children into glory, to make the author of their salvation perfect by suffering.

13. And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy

earth, out of which he was taken: in other words, the curse could not rest upon the Son of God in his own proper deity, but only as he assumed the seed of Abraham, the church, whose sins he bore in his own body on the tree. Thus he was *made sin* for them who *knew no sin*, that they might be made the righteousness of God in him: And thus he ate of the *evil* of the tree of knowledge, that they might partake of the *good*; for it was in the *midst of the garden* that this tree stood; as *in the midst of the church* he sings praise unto him who was pleased to make the Captain of their salvation perfect through suffering.

The mediatorial work of the second Adam is here represented in tilling the barren soil of that field, which in the hands of "*his enemy*" had brought forth nothing but briers and thorns. None but he that was mighty would have been sufficient for this; and even he, "*travelling in the greatness of his strength*," was made to "*sweat as it were great drops of blood falling to the ground*."

The Letter.

20. And Adam called his wife's name Eve; because she was the mother of all living.

21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

NOTE.

Life and salvation flow to Zion from the sufferings and death of Christ; and as the one was brought to view in the last passage, or the sentence upon Adam; so here is presented the other as resulting from it. The *living* and the *dead* constitute the whole family of mankind. The righteous, who are made alive in Christ by a new creation; and the wicked, who are yet in their sins. Not only life but salvation, a robe of righteousness, complete and perfect, that will cover every pollution and render

him that had the power of death, that is, the devil;

15. And deliver them, who, through fear of death, were all their life-time subject to bondage.

16. For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

17. Wherefore in all things it behooved him to be made like unto *his brethren*; that he might be a merciful and faithful High Priest in things *pertaining to God*, to make reconciliation for the sins of the people.

18. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

MATT. xxviii. 29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

LUKE xxii. 44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

The Spirit.

ISA. iv. 3. And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:*

4. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, from the midst thereof by the spirit of judgment, and by the spirit of burning.

GAL. iv. 26. Jerusalem which is above is free, which is the mother of us all.

ISA. lxi. 9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed *which the Lord hath blessed.*

her comely with his comeliness, is also prepared for Zion by her divine Lord. It is one robe that is upon them both; for they are one body, and that which descends from the head, covers all the members, and is without spot or wrinkle or any such thing; a seamless robe of linen, white and clean, which is the righteousness of the saints.

This robe is represented by coats of skins, to intimate that it is wrought only by means of death.

10. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

PHIL. iii. 8. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ.

9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

The Letter.

22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

NOTE.

By transgression, man became acquainted with both good and evil. But this knowledge was the prerogative of God alone; therefore when Satan told Eve that they would become as gods, knowing good and evil, he concealed the fact, that, in obtaining this knowledge against the positive *prohibition* of God, they would also incur the curse of death, the penalty of the law.

When, therefore, the Lord God confirms the words of Satan, by saying, Behold the man is become as one of us, knowing good and evil; he presents this fact as a reason why he must be deprived of all good and be exposed to all evil.

But there is another sense in which Adam, in his exclusion from Eden, be-

The Spirit.

ROM. vi. 23. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

EZEK. xviii. 4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die.

REV. i. 7. He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh I will give to eat of the tree of life, which is in the paradise of my God.

xxii. 14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

JOHN vi. 38. Because I came down from heaven, not to do my own will, but the will of him that sent me.

39. Now this is the will of him that sent me, the Father: that all that he hath given me, I lose not thereof, but raise it up again at the last day.

40. And this is the will of my Father

cause of transgression, was like the Son of God; for in all things he was "a figure of him that was to come."

When he had voluntarily assumed the place of sinners, and for the joy that was set before him, pledged himself to endure the cross, despising the shame; to bear all the *evil* of that accursed tree, that he might secure the *good* in the reward of his sufferings, he could no longer enjoy the glory which he had with the Father before the world was; but must go forth to be a "man of sorrows and acquainted with grief." Nay, the Father sends him to do his will, in bearing the curse for his people.

The Letter.

24. So he drove out the man: and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

NOTE.

The nature and meaning of the Cherubim have been matter of speculation among commentators in all ages. But we conceive that the question is easily answered by simply attending to the unity and analogy of truth. It is only to decide, what it is that would, in the very nature of things, exclude a sinner from the paradise of God until satisfaction was rendered to the law? Most surely it is the *moral perfections of God*; the attributes of his divine nature; his *truth*, his *justice*, and his *holiness*. These all stand opposed to the access of transgressors to the enjoyment of both spiritual and eternal life. *Truth*, because God had said, "In the day thou eatest of it thou shalt surely die." *Justice*, because that law had been transgressed, and demanded satisfaction; *holiness*, because there can be no fellowship between righteousness and unrighteousness, God and sinners.

No form or similitude is ascribed to the Cherubim at Eden. Nothing definite is suggested excepting in the "*flaming sword*," which is doubtless alluded to in Zech. xiii. 7.

who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day.

PHIL. ii. 6. Who, being in the form of God, thought it no robbery to be equal with God;

7. But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men.

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

The Spirit.

ZECH. xiii. 7. Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.

Ex. xxv. 17. And thou shalt make a mercy-seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18. And thou shalt make two Cherubims of gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat shall ye make the Cherubims on the two ends thereof.

20. And the Cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the Cherubims be.

21. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

HEB. ix. 6. Now when these things were thus ordained, the priests went al-

The Cherubim are next found in the tabernacle or worldly sanctuary, which was a type of the church in its militant state, or as it was under the first testament. This tabernacle was made according to the *pattern in the mount*, which God showed to Moses; of course it was a clearer and more definite typical development of the plan or covenant of grace than the *garden*. The Cherubim, therefore, assume form and substance. They were of pure gold, beaten out of the same piece as the mercy seat, and at the two ends of it. They were of pure gold, to show that the plan of grace was wholly of God; that it originated in the divine mind, and was the purpose of his own will. It was of the same piece as the mercy seat, to show that the divine attributes are in perfect unison with the salvation which is in Christ. They look towards each other, and both down upon the *ark of the covenant*, to intimate that the divine perfections look to the work of Christ to be magnified and made honorable; the ark being a type of Christ, coming to do the will of the Father, and having his law within his heart. The mercy seat, upon which stood the Cherubim, covered the ark, being exactly commensurate with it; to show that the satisfaction rendered to the law is exactly commensurate with the demands of justice.

Between the Cherubim upon the mercy seat shone forth the Shechinah or divine presence, because in view of what Christ had pledged himself to perform, the *flaming sword* was removed, and the light of the divine favor, peace and good will, were made manifest to men.

The Cherubim are next found in the temple at Jerusalem. A new state of things being signified by the temple, their form and position are again changed. They are here made of *wood and gold*, because the temple is a symbol of the *body of Christ, God manifest in flesh*. The fulness of the Godhead dwells bodily in Jesus, therefore they are no longer upon the mercy seat in the attitude of expectation, but are upon the floor of the *oracle*, their wings extending to either side and meeting in the centre, showing that "mercy and

ways into the first tabernacle, accomplishing the service of *God*:

7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

MATT. vi. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

HAGGAI ii. 7. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

* * * * *

9. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

JOHN i. 14. And the word was made flesh, and dwelt among us: and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

PS. lxxxv. 10. Mercy and truth are met together; righteousness and peace have kissed each other.

JOHN vi. 63. It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

1 Tim ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus;

ACTS ii. 22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23. And it shall come to pass, *that* every soul which will not hear that

truth have met together; righteousness and peace have embraced each other," and Jesus fills all in all in his body, the church.

Again the Cherubim are found at the river Chebar. They are no longer inanimate symbols, but *living creatures*, for the "*dispensation of the Spirit*" is in full and glorious operation. The gospel was not in word only, but in demonstration of the Spirit and of power. The Cherubim are no longer *two* but *four*, for to his former office of *Mediator* of the covenant Jesus has added those of *Prophet, Priest, and King* in his visible kingdom. They had together the likeness of a *man*, because Jesus had assumed the likeness of flesh, that he might be a minister of the true tabernacle. They had each four faces and each four wings, because Jesus never exercises one of these offices without the other; they all act in unison and move as one. The hands of a man are under the wings, because human instrumentality is employed in the exercise of these offices.

The *living creatures* were connected with *wheels* upon the earth, which were as *a wheel within a wheel*. These are symbols of the movements and operations of divine *providence*, which are always ordered according to the purpose of grace in Christ, and subservient to the glory and prosperity of his kingdom and the good of his people.

The *living creatures* are last of all seen before the throne of God and the Lamb, after the mediatorial kingdom was fully accomplished, and "God is all in all." They are no longer accompanied with wheels, for the work is finished upon earth; the perfections of the divine character have been glorified, and the law magnified and made honorable; and the Lord Jesus has ascended back to the glory which he had with the Father before the world began, to *demand entrance* at those *gates* from which he had been excluded until he should finish transgression and make an end of sin, &c. In this state of things the living creatures surround the throne to bear their testimony to the one great theme

Prophet, shall be destroyed from among the people.

Ps. cx. 4. The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

ii. 6. Yet have I set my king upon my holy hill of Zion.

Rom. viii. 28. And we know that all things work together for good to them that love God, and to them who are the called according to *his* purpose.

JOHN xvii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

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4. I have glorified thee upon the earth: I have finished the work which thou gavest me to do:

5. And now glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was.

Ps. xxiv. 7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8. Who is this King of glory? the Lord strong and mighty, the Lord mighty in battle.

9. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10. Who is this King of glory? the Lord of hosts, he *is* the King of glory. Selah.

REV. iv. 2. And immediately I was in the Spirit: and behold, a throne was set in heaven, and *one* sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne in sight like unto an emerald.

4. And round about the throne *were* four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

6. And before the throne *there was* a sea of glass like unto crystal. And in the midst of the throne, and round

of song and praise from the multitudes which no man can number, that have entered through the *gates* into the city, and there give glory to *Him* who has washed them in his own blood, and made them kings and priests unto God and the Lamb forever and ever.

about the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings about *him*; and they *were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

The Letter.

1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

NOTE.

It is generally supposed that Cain and Abel were *twin*s, like Jacob and Esau. Whether this was the fact or not, it is evident that "*two manner of people*" are represented by them; that the *wheat* and the *tares* spring up in the same field. Thus early is developed the *seed*, that in the third chapter are declared to be at enmity with each other!

God hath made of *one blood* all nations that dwell upon the face of the earth; all are descended from one and the same stock by ordinary generations, or *after the flesh*. But Christ has taught us in the 8th of John, that of *these*, some are of their father, the devil, and some are the children of God. Of *one lump* has he made both the vessels of wrath and the vessels of honor. In speaking of Cain, the apostle John says, he was "*of the wicked one*"; while Abel is always called *righteous*, and a man of *faith*.

From all the testimony of scripture we conceive that in these two persons are typically represented the *two classes or characters* of men, that were to con-

The Spirit.

MATT. xiii. 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in the field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

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36. Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are ga-

stitute the descendants of Adam to the end of the world; excepting that in Abel is combined both original righteousness and the righteousness of *faith*. They also represent the *seed* or origin from whence such fruit springs, and the manner in which it is made manifest. Cain is the typical personification in *human shape* of the devil and his works, as they were presented in the last chapter, by the *serpent* and his work. Abel is the personification of the righteousness and strength of the *creature man in his best estate*.

That neither Cain nor Abel were born in the *image* of Adam; or as merely the *fallen* descendants of *fallen* man, is evident; for when Seth was born, this fact is declared concerning him, as for the first time.

Cain's occupation was to *till the ground*. But the ground had been *cursed*, and the whole *field* was in the hands of the *enemy*, and yielded only

thered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.

Rom. ix. 21. Or hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?

briers and thorns. Abel was a keeper of sheep, the one occupation of all the *men of faith*, who followed the good Shepherd.

The Letter.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect to Abel and his offering; but to Cain and his offering he had no respect.

NOTE.

From the thorns and briers of that soil which God had cursed, no fruit could be gathered which was acceptable to God, until that curse was removed. Men do not gather *grapes of thorns* nor *figs of thistles*.

But Abel looked to the Lamb of God, who was to "take away sin by the sacrifice of himself." It was *by faith* that he offered a better sacrifice than Cain, by which he obtained testimony that he was righteous; "*and by it he being dead yet speaketh*." For the blood of all the righteous from Abel to Jesus had called from the ground for vengeance, till that *better blood* was shed, to which Abel's

The Spirit.

MATT. vii. 16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit.

18. A good tree cannot yield bad fruit; neither can a bad tree yield good fruit.

19. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.

20. Wherefore, by their fruits you shall know them.

21. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

22. Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works in thy name?

sacrifice pointed, which speaks better things than the blood of Abel, for it testifies that his blood is avenged, and the murderer slain.

Thus the *curse* and the *blessing*; the evil fruit and the good fruit, make manifest the tree from whence they spring. In the view of God all things were naked and open from the beginning. Nothing with him is vague or indefinite, or left to be determined by the fortuitous events of time, or the willings and runnings of men. The vessels of honor were before prepared unto glory; and the vessels of wrath fitted to destruction. But as it is only by their fruits that these two classes are made manifest to men, it is by these fruits, the "*deeds done in the body*," that all men will be finally judged and made manifest whether they are *sheep* or *goats*.

23. And then will I profess unto them: I never knew you: depart from me, you that work iniquity.

HEB. xi. 6. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

PROV. xxi. 27. The sacrifice of the wicked *is* abomination; how much more, *when* he bringeth it with a wicked mind?

xv. 3. The eyes of the Lord *are* in every place, beholding the evil and the good.

8. The sacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

9. The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteousness.

10. Correction *is* grievous unto him that forsaketh the way; and he that hateth reproof shall die.

The Letter.

6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

NOTE.

Here is brought to view that one righteous principle by which God will judge the world,—both men and angels. All created intelligences are placed under an unchangeable law of right. That law can never be transgressed with impunity; neither does it ever yield one iota of its demands; for they are established in the very nature of things, and the well-being of the universe, as well as the honor of God, rests upon its being implicitly obeyed. One order of angels *disobeyed* and fell. Heb. i. 6. The elect angels are sustained by the power

The Spirit.

EZK. xviii. 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12. Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

* * * * *

20. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

of God in their integrity. Man also transgressed, and would have endured the righteous penalty, had not a *deliverer* appeared in their behalf, and offered himself to endure that penalty that they might live. This deliverer was no less than the only begotten Son of God; and yet, when He, "who knew no sin," was but found with the "accursed thing" upon him, he "*must surely die*," for he can "*by no means clear the guilty!*"

By the expression, "*unto thee shall be his desire, and thou shalt rule over him,*" we think a mistake is made in the translation; that the idea is this: "If thou hadst *done well*, thou wouldest have had pre-eminence over thy brother as the *first born*; and thou wouldest have ruled over him."

MATT. xxv. 24. Then he which had received the one talent came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25. And I was afraid, and went and hid thy talent in the earth: lo, *there thou hast that is thine.*

26. His lord answered and said unto him, *Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:*

27. *Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*

28. Take, therefore, the talent from him, and give *it* unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The Letter.

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: *Am I my brother's keeper?*

NOTE.

We have seen Satan in the form of the *serpent*, and in all the subtlety of the dragon that is in the sea, destroying with one stroke of his hellish policy the *spiritual life* of the whole elect world! And now, the same spirit of evil, the prince of this world, in the form of *man*, and with the bloodthirsty malice of the "scarlet-colored beast," levels with the dust the *natural life* of man!

The Spirit.

2 COR. vi. 14. * * what fellowship hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them: and I will be their God; and they shall be my people.

1 JOHN iii. 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth

The enmity which God had put between the woman and her seed, and the serpent and his seed, is now made manifest. "Wherefore slew he him? Because his own works were evil, and his brother's righteous."

The question of God to Cain—"Where is Abel thy brother?" reveals his divine purpose in regard to all the righteous blood which has been shed upon the earth from this time to the day of final retribution:—it will all be required at the hand of the *first great murderer*. This fact Jesus declared to the Jews; and it is recognised in all the laws which were given respecting the shedding of blood; especially in the 9th of Gen., 5, 6, 7.

not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11. For this is the message that ye heard from the beginning, that we should love one another.

12. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

JOHN viii. 44. Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The Letter.

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground:

11. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth.

NOTE.

The first work of Satan was to deceive the woman; by which a curse was made to rest upon the *ground*; and now, from this very ground, that curse rebounds upon the head of the serpent!—not, indeed, as it first fell; for now it had become a *double* curse; for that ground was wet with the blood of the righteous.

The Spirit.

JOHN xii. 31. Now is the judgment of this world: now shall the prince of this world be cast out.

GEN. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.

REV. xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

15. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon had cast out of his mouth.

17. And the dragon was wroth with

Both the spiritual life of the soul, and the natural life of the body, fell under the hand of the same murderer; and the curse both of the *first* and the *second* death was to be his portion from the Lord!

In the execution of this righteous sentence, we also see how "the wicked is snared in the work of his own hands!" It had been said to the serpent concerning the woman's seed—"It shall bruise thy head, and thou shalt bruise his heel." But for Satan's works, the seed of the woman would not have been born; and again, it was by the very act in which Satan bruised the *heel* of the woman's seed, that this seed bruised his head! For in no other way than *through death* could he have destroyed death and him that had the power of death, that is, the devil!

In this sentence, the power of Satan is destroyed; no more should that field upon which he had sowed his tares, and which from that time had brought forth briers and thorns, and was "nigh unto cursing," yield its strength to him. The seed of the righteous had been servants of sin and Satan; but, when Satan was judged, they were delivered from his dominion; and though the adversary still goeth "to and fro in the earth, and walketh up and down in it," he is only used in the hand of the refiner to purify his saints.

The Letter.

13. And Cain said unto the Lord, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15. And the Lord said unto him, Therefore whoever slayeth Cain, vengeance shall be taken on him seven-

the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.

2 PET. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

JOB ii. 1. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

REV. xx. 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

xvi. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The Spirit.

REV. xiii. 4. * * Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to over-

fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

NOTE.

It is generally understood that Satan's (or Cain's) chief fear, as expressed by his complaint, was that of a *continued or living death*; and that he did not wish to have his life prolonged under such a fearful sentence. But the reply of God would intimate very differently; and that he feared being slain by some one; and that an *avenger of blood* would appear in all he met. In answer to this (the natural fear of a murderer), God tells him that none should slay him that was not ready to endure a *seven-fold vengeance*. Therefore he put a *mark* upon him, by which he should be known.

But all this has a much deeper meaning than anything which concerns a *mere man*. The first murderer was not to die, but at the hands of an *avenger of blood* who was able to bear the *seven-fold vengeance* which the destroyer of sin and Satan must meet! For this he was *reserved under chains of darkness*; and this judgment he met at the hands of the Deliverer of Zion. Until that day, this Cain—this personification of all evil—was permitted to go up and down

come them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

DEUT. xxxiii. 34. Is not this laid up in store with me, and sealed up among my treasures?

35. To me *belongeth* vengeance and recompence: their feet shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

2 PET. ii. 4. For God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

in the earth, but not without the *mark* by which he may be known by all whose names are in the book of life; for all others receive *his mark* themselves in their foreheads, and worship him. This *mark of the Beast* is the *doctrine and works of Antichrist*—all that “*exalteth itself against God and the Lamb*, whose vengeance lingereth not, but is justly committed to the woman’s seed.”

The Letter.

16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18. And unto Enoch was born Irad: and Irad begat Mehujael: and Mahujael begat Methusael: and Methusael begat Lamech.

The Spirit.

REV. xvii. 4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with

19. And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah.

20. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

23. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech. hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt:

24. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

NOTE.

Lamech the son of Cain boasts, that if Cain's death would be avenged *seven-fold*, he might expect that whoever should punish him for the murders he had committed, must be able to endure *seventy and seven-fold!*

Though a "*false prophet*," Lamech at this time spoke truth. For it is written—"and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." This refers not to what Christ should do in his *death*, but by the power of an endless life. Hence, it is also written: "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he ruleth them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

xvii. 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth, who have committed fornication and lived deliciously with ther, shall bewail her, and lament for her, when they shall see the smoke of her burning.

15. The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning.

* * * * *

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER IV.

The Letter.

Ch. iii. 25. And Adam knew his wife again, and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

Ch. iv. 1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2. Male and female created he them, and blessed them, and called their name Adam, in the day when they were created.

3. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

NOTE.

Eve received Seth as an appointed substitute for Abel; even as Christ is the substitute for that goodness of man which was as the morning cloud and the early dew.

In the days of Seth men began to call upon the name of the Lord; or, as it might be rendered, to call themselves by the name of the Lord. Hence we find in the next chapter they are spoken of as sons of God.

It is remarkable that in tracing the generations of Adam, or of those begotten in his *image and likeness*, both Cain and Abel are omitted, as if not of the number. This accords with the remarks made upon these two persons in the last chapter.

We have already given a concise view of the descendants of Cain, their character, position in the world, and their final destination. We have now to trace in the generations of Seth the history of the "good seed of the kingdom" down to the Lord Jesus Christ.

In these two manner of people are

The Spirit.

Isa. xliv. 4. And they shall spring up *as* among the grass, as willows by the water-courses.

5. One shall say, *I am* the Lord's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel.

1 JOHN iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 COR. xv. 47. The first man *is* of the earth, earthly; the second man *is* the Lord from heaven.

48. As *is* the earthly, such *are* they also that are earthly; and as *is* the heavenly, such *are* they also that are heavenly.

49. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

2 COR. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

ROM. viii. 29. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

distinctly recognized, the leading features of their origin and early history down to the latest generations, as distinctly as when the blessing and the

curse were placed on opposite mountains, to designate the one from the other.

The Letter.

21. And Enoch lived sixty and five years, and begat Methuselah.

22. And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23. And all the days of Enoch were three hundred sixty and five years.

24. And Enoch walked with God, and he was not; for God took him.

NOTE.

This short history of Enoch is remarkable in many particulars. First in the number of his years, being the exact measure of the circuit of the sun, or more properly of the earth round the sun; the proportion, and not the precise period of time, being regarded in Scripture. *Three hundred and sixty-five*, whether in years or days, making the required measure.

The next thing remarkable is, that during this measure of time Enoch *walked with God*; pursued a regular undeviating course; and, thirdly, that he did not *go down to the grave!*

He was also the *seventh* from Adam, and he prophesied of Christ and his coming; and of the vengeance he would execute upon the wicked.

If all these particulars are compared with the passage here quoted from the 19th Psalm, Enoch will appear to be a type of the *gospel*, as the "*faithful witness in heaven;*" the "*great light* of the new testament dispensation. This period is often called "*the day*," by way of eminence, and is the one day which God has specially made in distinction from all the rest. It is a day whose "*sun no more goes down*, neither does the moon withdraw itself."

The Spirit.

Ps. xix. 1. The heavens declare the glory of God; and the firmament showeth his handy work.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. *There is* no speech nor language, where their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

5. Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6. His going forth *is* from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

7. The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple.

8. The statutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes.

JOB. xxii. 12. *Is* not God in the height of heaven? and behold the height of the stars, how high they are:

13. And thou sayest, How doth God know? can he judge through the dark cloud?

14. Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

JUDE. 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

The Letter.

28. And Lamech lived a hundred eighty and two years, and begat a son:

29. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

NOTE.

Noah means *rest*; significant of the typical character and work he should accomplish in removing the curse from the earth; and in comforting us concerning our work and toil of our hands.

Whether we are to infer that the earth till the time of Noah had been literally sterile and unproductive or not; of this we may be confident, that the entire field of the moral world would have lain barren and fallow forever, under the curse and guilt of sin, but for the antitypical Noah, and the flood of deep waters through which he passed to redeem us from it.

In the finished work which he has wrought out, his people may rejoice. In view of it he says, "*Comfort ye, comfort ye my people saith your God.*" Speak ye comfortably to Jerusalem; say unto her that her warfare is accomplished; that her iniquity is pardoned, for she has received at the Lord's hand double (a receipt in full) for all her sins.

The Letter.

32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

NOTE.

From those sons of Noah were to be raised up the three great nations of the earth after the flood; Jews, Gentiles, and heathen. "For of one blood God made all nations of the earth;" first in Adam, and then, when that generation was destroyed, he preserved the same seed in these three sons of Noah, who were to repeople the whole earth. They were of the lineage of Seth, but became

The Spirit.

HEB. iv. 3. For we which believe do enter into rest.

10. For he that has entered into his rest, has ceased from his own works as God did from his.

MATT. xi. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GAL. iii. 11. But that by the law no man is justified with God, it is manifest: because the just man liveth by faith.

12. But the law is not of faith: but He that doeth these things, shall live in them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree.

ROM. iv. 4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

The Spirit.

ACTS xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

REV. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

ISA. xlvi. 22. Look unto me and be

mixed with the descendants of Cain, and therefore, in this small remnant that remained when the waters of the flood swept away the old world, were united and mixed the tares and the wheat; for by the decree of the master of the field they were to grow together till the harvest.

In this arrangement of the literal world, we behold also a figure of the "*handful of corn on the top of the mountains*," which, after God should remove the first dispensation with its people, the Jews, should spread abroad in the whole earth, the gospel of the kingdom until "*the fruit thereof should shake like Lebanon, and they of the city should flourish like grass of the earth.*"

Shem signifies *name or renown*, for it was God's purpose, by means of his descendants, both literal and typical, to make himself a great name in the earth. *Ham* signifies *heat or fire*, alluding to the iron furnace which they should prove to be, both typically and spiritually, to God's people. *Japheth* signifies *enlarged*, because by his descendants, the Gentiles, the church should be greatly enlarged in the gospel day.

ye sayed, all the ends of the earth: for I am God and there is none else.

23. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed.

25. In the Lord shall all the seed of Israel be justified, and shall glory.

xlv. 17. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18. For thus saith the Lord that created the heavens; God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else.

Ps. lxxii. 8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

CHAPTER V.

The Letter.

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

NOTE.

From the beginning, God has called his own *sons*, or those whom he has set apart for himself, to be separate from the world of the ungodly. But in all ages, and under even the clear light of the gospel, there is a disposition to form unholy associations and confederacies,

The Spirit.

2 COR. vi. 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the

with the world. The corrupt lusts of the flesh draw away and entice the people of God to walk after the course of this present evil world, and to become associated with it in that which is forbidden.

The consequence has been always injurious, and has in all ages brought the judgments and chastisements of God upon the guilty. In this early age of the world it was most signally made manifest; in the history of typical Israel great evils originated, and great judgments were experienced from the marriages of the holy seed with *strange women*. And even in the gospel day, the pernicious effects of unequally yoking with unbelievers, either in families or churches, is most apparent. Worldly courses and worldly principles are thus amalgamated with the simplicity of divine truth; and believers are so assimilated with unbelievers that they can hardly be distinguished.

Lord, and touch not the unclean *thing*; and I will receive you;

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

EZRA ix. 1. Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

NEH. xiii. 23. In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24. And their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people.

27. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

The Letter.

3 And the Lord said, My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years.

NOTE.

Here is a strict intimation that God would set a limit to the period of the dispensation of his mercy. As is said in the 3d chap. of Heb., there is an appointed time for the striving of God's Spirit with men, through the preaching of his prophets and the dispensation of light in various measures and degrees; as seen in the light of nature, the law, and the gospel. Each of these may be called "*to-day*" in relation to those who

The Spirit.

ACTS vii. 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

ROM. i. 18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19. Because that which may be known of God, is manifest in them; for God hath showed *it* unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal

have been placed under them, and are to be judged by them. But the gospel is emphatically *the day*, or the light by which men are to be finally judged; while a measure of that same light was previously diffused through all the dispensations of God to men, in every age of the world. It would seem, also, that what was deficient to the old world of *light*, was made up in the length of their lives; so that had they been inclined to profit, they had opportunity to see sufficient manifestation of the true God. But man is *flesh*, and the carnal mind is not subject to the law of God; it discerneth not the things of the Spirit; and the time of this probation is shortened, because it was proved to be of no use. Till the *preaching of righteousness* by Noah, the life of man had been many hundred years; it was then limited to *a hundred and twenty*; not sufficient to save the fleshy and ungodly race that enjoyed it, because the longest life would not, in itself, do this: but sufficient to "*condemn the world*" by proving their unbelief.

power and Godhead; so that they are without excuse:

21 Because that when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

8. So, then, they that are in the flesh cannot please God.

GAL. v. 19. Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

HEB. iii. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

The Letter.

4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same *became* mighty men, which *were* of old, men of renown.

5. And God saw that the wickedness of man was great in the earth, and *that* every imagination of the thoughts of his heart was only evil continually.

6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

The Spirit.

ROM. ii. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19. Because that which may be known of God is manifest in them: for God hath showed *it* unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

7. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

NOTE.

The all-wise Jehovah perfectly knew the end from the beginning, and was not either surprised or disappointed, as men are disappointed in the works of *their hands*; therefore when the creatures he had made *good* became *evil*, and corrupted themselves, so that he turned from doing them good, to destroy them utterly, as if he had changed his mind and purpose, and *repented* of what he first designed to do, we are not to understand, or measure the import of these words, by our doings. God speaks after the manner of men, because he is about *to act as if his designs had been frustrated*, and therefore it became necessary that he should change his mode of proceeding.

Giants cannot be extirpated in the usual manner, and by the feeble efforts of common warfare. A *mighty* arm and signal measures must be adopted to meet and destroy such an enemy! Therefore Jehovah did not summon the wisdom and strength of the *few righteous* that might be found, to contend with this powerful foe, and put down the progress of evil; but he takes the work into his *own hands*; "I *will* destroy man whom I have created," &c.

21. Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

32. Who, knowing the judgment of God, they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

EZK. xviii. 4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

ROM. vi. 23. For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord.

MAL. iv. 1. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

The Letter.

8. But Noah found grace in the eyes of the Lord.

The Spirit.

ISA. xlvi. 1. Behold my servant, whom I uphold; mine elect, in whom my soul

9. These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

NOTE.

In this state of universal guilt and condemnation, when all flesh had corrupted their way, and were about to be swept into one general destruction, not a soul of the whole human family would have been left alive, had it not been for *Noah*. Of this Noah it had been predicted that he should "*comfort us concerning our work and toil of our hands, because of the ground which the Lord had cursed.*" For when God had rejected the work of our hands, as worthless, because both us and our work were under the curse, Jesus, by removing that curse, and establishing a blessing, made us and our work also to be accepted for his sake; so that we might "*cease from our own works,*" and *rest* in his perfect righteousness. Noah signifies *rest*, as we have seen in the last chapter; and in all this work of the typical Noah, we see exhibited the Redeemer of his people and his great salvation.

Noah is never mentioned apart from his three sons; for they were to share in all that concerned him, for *his sake*. In like manner Jesus and his people are ever one and the same; head and members of the same mystical body—toge-

The Letter.

11. The earth also was corrupt before God; and the earth was filled with violence.

12. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles.

4. He shall not fail, nor be discouraged, till he have set judgment in the earth.

21. The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable.

Ps. lxxxix. 19. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is mighty*; I have exalted *one chosen out of the people.*

20. I have found David my servant; with my holy oil have I anointed him.

EPH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

ii. 7. That in the ages to come he might show the exceeding riches of his grace in his kindness towards us, through Christ Jesus.

ther united in life and in death, and in resurrection to life eternal.

The Spirit.

Ps. ii. 8. Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10. Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

11. Serve the Lord with fear, and rejoice with trembling.

NOTE.

God makes known to Noah his purpose to destroy the wicked. *So "the Father loveth the Son, and "showeth him all things that himself doeth."*

In this, allusion is made to the eternal covenant of peace, which was between them both, and in which provision was made for the preservation of the elect and chosen seed, by the redemption of Christ.

As this provision is made for the elect, so also we see in this destruction of the wicked the recognition of that sentence of God, "*I will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,*" &c. For the curse first pronounced upon the serpent, descends through Cain to his latest posterity. These are first destroyed by water, as the righteous are saved "so as by water;" they are next to be destroyed by fire—to which they "are reserved." 2 Pet. iii. To this last condemnation they are sealed by the same witness which condemned the world under the preaching of Noah. It was the spirit of truth and the word of the truth of the gospel in both cases; for the Spirit of Christ preached in Noah, because the gospel must be preached to them who are now dead and in the prison of the grave, that they might be judged according to men, in the flesh, whether they are quickened or made alive to God by that preaching, or whether they are condemned by it to the second death.

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

ROM. ii. 2. But we are sure that the judgment of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despiseth thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5. But, after thy hardness and impenitent heart, treasures up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

6. Who will render to every man according to his deeds:

7. To them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life;

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

9. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile:

10. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11. For there is no respect of persons with God.

12. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law;

13. For not the hearers of the law are just before God, but the doers of the law shall be justified.

JOB xxxiii. 24. Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

The Letter.

14. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Note.

That everlasting purpose of grace in Christ Jesus, in which and by which was for ever secured the chosen and elect seed, when ruin and the curse swept from the earth the world of the ungodly, was signified by this *ark of gopher-wood*. This same covenant was afterwards revealed more fully and clearly to Abraham, and later still to David.

The language is—"make thee an ark," &c., intimating that it was *for him* and *by him* that this plan of grace was to be accomplished and devised. It was to be for the glory of his grace, the honor of his name, and to display his power, that this covenant was devised, or purposed; and it was also to be wholly accomplished and carried out by the Redeemer himself. For this purpose he was constituted the mediator and the messenger of the covenant. He was to stay the stroke of justice from his offending people, and make reconciliation for iniquity. It was to be a covenant of PEACE, by which God might be just and justify the ungodly through faith. He was to be the messenger of the covenant; to go forth and declare the mind and will of God to men, as a prophet; also, to bear the iniquity of his people, and, by the sacrifice of himself, make a complete atonement for their sins, as a priest; and lastly, he was to reign over them as king for ever.

The ark was made of gopher-wood because it was resinous, and noxious insects would not destroy it: it was to be pitched *within* and *without*, to prevent the possibility of injury from the flood.

The Spirit.

5. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

Ps. lxxxix. 27. Also I will make him *my* first-born, higher than the kings of the earth.

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29. His seed also will I make to *endure* for ever, and his throne as the days of heaven.

30. If his children forsake my law, and walk not in my judgments;

31. If they break my statutes, and keep not my commandments;

32. Then will I visit their transgression with the rod, and their iniquity with stripes.

33. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

34. My covenant will I not break, nor alter the thing that is gone out of my lips.

ZECH. vi. 12. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:

13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

EPH. i. 9. Having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself:

10. That in the dispensation of the fulness of time, he might gather together in one, all things in Christ, both which are in heaven and which are on the earth; even in him.

The Letter.

15. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

NOTE.

Every part of the ark was according to a special *fashion, plan, or purpose*; particularly the *measure of its extent*. But no less definite and particular are all the appointments of the covenant of grace. If Jesus would make known its extent—how many it embraced—he says, “as many as thou hast given him.” And lest this should be misunderstood, he adds—“no man can come unto me except it were given him of my Father;” “no man cometh unto the Father but by me.” “All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out.” Again, he represents the manner and extent of the covenant by the figure of a human body, and says, by the unity of the faith, the members of this body will be brought together, unto a *perfect man*, —an entire and complete body, having every joint supply its place until it grow to the “*measure of the stature of the fulness of Christ*.” This is the entire extent, and nothing can be added to or taken from it, without marring the symmetry of the body which is said to be “complete, wanting nothing.” For this reason, when the angel is represented as measuring the holy city, which is another figure of the church of Christ, it was found to be “*the measure of a man.*”

The Spirit.

JOHN xvii. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

12. While I was with them in the world, I kept them in thy name; those that thou gavest me, I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled.

EPH. iv. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

JOHN vi. 39. And this is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

x. 26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father’s hand

The Letter.

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

NOTE.

The *window*, for light—the *door*, for the way of access—and the *three stories*, by which room is made for the inmates of the ark. The window is made *above*, because all its light is from heaven;—not reflected from earth, but immediately from above. The *door* is set in the side, that it might be easy of access, and not out of reach, or *high*, that they cannot attain to it; but brought *nigh*, and suited to the infirmities of the *maimed, and halt, and blind*; and such as have no helper. It is the door of the sheep, whereby they go in and out and find pasture.

And there are three stories or apartments to the ark, in which the several parts of its affairs may be conducted. So we are taught that the church are chosen or elected by the Father, saved by the blood of Jesus Christ, and sanctified by the Spirit. And again, by another apostle—that they are “sanctified or set apart by God the Father, preserved in Jesus Christ, and called” by the Spirit. For there are *three* that bear record to the truth, and surety of the covenant in heaven: the Father, the Word, and the Holy Ghost; and there are three that bear witness to it upon earth: the spirit, the water, and the blood; the spirit, that quickens or regenerates; the blood, that speaks peace *within*, and the word, which cleanses and purifies *without*. By these witnesses, testimony is borne to the truth of the record, witness, or pledge from above.

The Spirit.

19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

ISA. lx. 2. For behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

PS. xxvii. 1. The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid?

JOHN x. 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

HEB. x. 19. Having therefore boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated through the veil, that is to say, his flesh.

21. Let us draw nigh in full avowance of faith, &c.

1 PET. i. 2. Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

JUDE, the servant of Jesus Christ,

and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and called.*

1 JOHN v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three that bear witness on earth, the spirit, and the water, and the blood: and these three agree in one.

The Letter.

17. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18. But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee.

NOTE.

The curse of the law is upon all flesh, and will be executed upon all who are not delivered from it through the redemption which *is in* Christ. By reference to the 19th of Rev., we perceive that the execution of wrath upon the ungodly, as well as salvation for the righteous, is committed to the Son. This is according to his own words—"The Father judgeth no man, but has committed all judgment to the Son."

We also perceive that it is by the "sharp sword" which goeth out of his mouth that he will slay the wicked; and by the same sword he saves the righteous: for this sword is the *word of God*—a *preached gospel*, which, is "a savour of life unto life in them that believe, and of death unto death in them that perish." For this reason the word of God is called also the "rod of his strength." By it he rules both righteous and wicked—but to the one it is made spirit and life, while to the other it is a rod of iron, by which he dashes them to pieces as a potter's vessel.

The Spirit.

DEUT. xxxii. 39. See now that I, even I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40. For I lift up my hand to heaven, and say, I live for ever.

41. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.

REV. xix. 11. And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and

All that were embraced in the ark were safe from the flood; so all that are in Christ and the covenant of grace are secure from condemnation: and upon them the second death hath no power. For they "are saved in the Lord with an everlasting salvation."

The Letter.

19. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* shall come unto thee, to keep *them* alive.

21. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

NOTE.

There is a sense in which Christ is the *saviour of all men*. For had he not died —had he not become the mediator of the new and everlasting covenant, not a creature upon the earth would have been suffered to live, after sin had entered. His mediatorial reign, and atoning sacrifice, has stept in between the offenders and the stroke of justice, to procure a *reprieve* for all, and special blessings for his own household. The wicked are saved by the covenant, just as the beasts were saved in the ark—to be used in the kingdom of Christ as instruments of his will, in subserviency to the interests of his people. When Noah and his sons came out of the ark, these beasts were used for sacrifice and for food; and have been thus used from that time.

Again, it will be seen from the 89th Ps., that God has laid up a *rod* in the covenant, to chastise his children when they forsake his law, and walk not in his testimonies. This brings to view another purpose for which God uses the wicked, and for which they were appointed and preserved. It is to serve as a *rod* in his hand, as in Isa. x. 5.

on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

REV. xx. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

The Spirit.

1 TIM. iv. 10. * * the living God, who is the Saviour of all men, especially of those that believe.

PROV. xvi. 4. The Lord hath made all *things* for himself: yea, even the wicked for the day of evil.

PS. cxlv. 9. The Lord *is* good to all: and his tender mercies *are* over all his works.

10. All thy works shall praise thee, O Lord; and thy saints shall bless thee.

15. The eyes of all wait upon thee; and thou givest them their meat in due season.

16. Thou openest thine hand, and satisfiest the desire of every living thing.

2 KINGS xix. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

ISA. x. 5. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7. Howbeit he meaneth not so, neither doth his heart think so; but it *is* in his heart to destroy and cut off nations not a few.

12. Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the

The *clean* and *unclean* beasts in the ark may also have reference to the Jews and Gentiles, as ultimately constituting the church, but as long divided by ceremonial partition walls.

The Letter.

22. Thus did Noah; according to all that God commanded him, so did he.

NOTE.

In his mediatorial work upon earth, the Son of God is in subjection to the Father; accomplishes his will as a servant or messenger, and is obedient to all that was to be done in accomplishing the purposes of the covenant.

It was for this reason, for this work, that he took upon him the form of a servant, and was made in the likeness of man, that he might become obedient unto death; for it was only through death that he could destroy him that had the power of death, that is the devil.

For this voluntary subjection of the Son of God to the office and work of the messenger of the covenant, he received a name that is above every name—a throne and a kingdom which ruleth over all.

stout heart of the king of Assyria, and the glory of his high looks.

13. For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

The Spirit.

JOHN xvii. 4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

vi. 38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

19. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

v. 30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

iv. 34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

CHAPTER VI.

The Letter.

1. And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.

2. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

3. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

5. And Noah did according unto all that the Lord commanded him.

6. And Noah was six hundred years old when the flood of waters was upon the earth.

7. And Noah went in, and his sons, and his wife, and his sons' wives, with him, into the ark, because of the waters of the flood.

8. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth,

9. There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

NOTE.

The "long suffering of God" had waited the appointed time; the ark is ready and the day has come, when judgment is to be executed upon the wicked—the acceptable year of the Lord and the day of vengeance of my God; for the great work which is dimly shadowed forth by this figure, is wonderfully and mysteriously combined of both these characters—a day of *redemption* and a day of *vengeance*.

The church of God, head and members of one mystical body, are eternally secured and perfected for ever, by the

The Spirit.

ISA. xlvi. 6. I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

8. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

DAN. ix. 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

same act which treads down the wicked as grapes in the wine-press, or straw is trodden down in the dung-hill.

It appears that there were seven days which intervened between the coming of Noah's household into the ark and the descending of the rain. Perhaps the meaning is intended to be this—that seven days elapsed after *they began to enter*. Yet it is afterwards said, they entered on the *self same day*, or all at once. Both of these are true in a sense. As considered in *Christ* and the purpose of God, the church were saved even from everlasting—head and members of one body; but as developed in *time*, there were seven ages of the world to elapse, before the last stone would be laid upon the building.

The Letter.

10. And it came to pass, after seven days, that the waters of the flood were upon the earth.

11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

NOTE.

It may, at first view, be thought that Noah, safely secured in the ark from the waters of the flood, can have no analogy with the sufferings of Christ in bearing the curse for his people. But the objection only proves what is evident in all types, that no one natural object or event can *fully* represent spiritual things.

The waters of the flood beat upon the ark, though it was borne up above them; and so also the Son of God was sustained by the power of the Father, according to promise, while the proud waters went over his soul. But the full sense of his words, when he says, “*the*

ISA. lxiii. 4. For the day of vengeance is in my heart, and the year of my redeemed is come.

5. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7. I will mention the loving-kindnesses of the Lord *and* the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

The Spirit.

JOHN xii. 23. And Jesus answered them saying, The hour is come that the Son of man should be glorified.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all *men* unto me.

33. (This he said, signifying what death he should die.)

PS. lxix. 1. Save me, O God; for the waters are come in unto *my* soul.

2. I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

xlii. 7. Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

Ixxv. 3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

2 SAM. xxii. 8. Then the earth shook and trembled: the foundations of hea-

pains of hell got hold upon me," is to be found in other representations of this same great event.

The rain continued to fall and the waters to accumulate, during forty days and forty nights; the exact time of the giving of the law, for which full satisfaction was demanded.

The Letter.

13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14. They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

NOTE.

By this figure of Noah and his household in the ark, while the waters of the flood fell upon the earth forty days and forty nights, is represented Jesus Christ as the Head of his body the church, suffering for their sins, the just for the unjust, being put to death in the flesh, but quickened, or *ever living* in the Spirit. This same "spirit of life" had for a hundred and twenty years preached to the world of the ungodly, while the long suffering of God had waited during the building of the ark, "in which eight souls were saved *so as by water.*" In like manner the Son of man had, during three years, preached to the unbelieving Jews

ven moved and shook, because he was wroth.

9. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10. He bowed the heavens also, and came down; and darkness was under his feet.

14. The Lord thundered from heaven, and the Most High uttered his voice.

15. And he sent out arrows, and scattered them; lightning, and discomfited them.

The Spirit.

ROM. vi. 5. For if we have been planted together in the likeness of his death, *we* shall be also *in the likeness of his resurrection:*

6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now, if we be dead with Christ, we believe that *we* shall also live with him.

9. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

1 PET. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which also he went and preached unto the spirits in prison;

20. Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few,

in the streets of Jerusalem, while he prepared the ark of salvation for his people; and at the close of that testimony he suffered the ignominious death of the cross, by which he redeemed from the curse of the law *all that the Father had given him*, and, in that same testimony and death, sealed the eternal condemnation of all that believed not on his name.

The 3d chap. of 1 Pet. declares this figure of the salvation of Noah and his household in the ark to be *like that of baptism*, in which ordinance is represented the death, burial, and resurrection to life, of the Lord Jesus Christ, as also declared by Paul in the 6th and 7th chapters of Romans.

The representative character of the death of Christ is plainly insisted on in many passages. Paul says, I am crucified with Christ, &c.; also that believers are circumcised with him in putting off the body of the sins of the flesh, &c.

that is, eight souls, were saved by water.

21. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ:

22. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

COL. ii. 10. And ye are complete in him, which is the head of all principality and power.

11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

The Letter.

17. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high hills that *were under* the whole heaven were covered.

20. Fifteen cubits upward did the waters prevail: and the mountains were covered.

Note.

What a mystery in the cross of Christ,

The Spirit.

MATT. v. 17. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

18. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

ISA xlvi. 21. The Lord is well pleased for his righteousness' sake, he will magnify the law, and make *it* honorable.

JOHN iii. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him

even in the figurative representation of it? That which was death to the world was life to the inmates of the ark! The waters that overwhelmed and covered them forever, *raised up* and saved Noah and his household. The divine Redeemer could not sink; for the quickening power of the "Spirit of life" was in him, and bore him above the earth and the power of the curse. He could not be *holden by death*, either the death of the body or the second death, the "pains of hell."

Had the ark been of human invention and human execution, it would have shared the fate of all that was upon the face of the earth. Had Noah in all this transaction been carrying out his own devices, he and they would have perished together. But the ark was of divine origin; it was the work of God; and Noah was the type of him who is himself "the resurrection and the life;" who, though put to death in the flesh, is alive and lives forevermore! It was through the *eternal Spirit* that he offered himself without spot unto God.

The waters prevailed fifteen cubits above the mountains! in vain, therefore, was salvation hoped for from the hills. And, again, had this accumulated mass of waters rested upon a mortal tenement, a fabric of human invention, it would have crushed it to atoms, as all that upon the earth was crushed. But behold the solution of that divine mystery contained in the 10th verse of Isa. 41st chapter. The *depths of the sea* were made a way for the ransomed to pass over! the accumulated mass of his people's sins, laid upon the head of the great sacrifice, was the way for their redemption!

The Letter.

21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils *was* the

should not perish, but have eternal life.

xii. 32. And I, if I be lifted up from the earth, will draw all *men* unto me.

33. (This he said, signifying what death he should die.)

GAL. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12. And the law is not of faith: but, The man that doeth them shall live in them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

JONAH ii. 5. The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6. I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought me up my life from corruption, O Lord my God.

ISA. li. 10. Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

The Spirit.

REV. vi. 14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and

breath of life, of all that *was* on the dry land, died.

23. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained *alive*, and they that *were* with him in the ark.

24. And the waters prevailed upon the earth a hundred and fifty days.

NOTE.

Nothing can be more significant than this figure of the great and vital truth, that all *out of Christ* will perish! Not only sinners of mankind, but principalities, and powers, and spiritual wickedness in high places, will be judged and utterly spoiled in the death of the cross. It was the appointed way to bruise the serpent's head; to destroy him that had the power of death; for till he was taken out of the way the ransomed could not be delivered from the bonds of death and the grave. The serpent had fed upon the *dust of the saints*, till it was purchased and ransomed from his hand and power; and though it *waits* for "*the adoption even the redemption of the body*," yet *this* is also made sure by the triumph of the cross!

The days of long suffering to the old world had been a hundred and twenty years; the waters prevailed upon the earth a hundred and fifty days before they began to abate.

the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

xv. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

ZECH. ix. 7. Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8. And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and die*: but the third shall be left therein.

JOHN xvii. 12. * * Those whom thou hast given me I have kept, and none of them is lost but the son of perdition.

COL. ii. 15. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

ACTS iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

HEB. x. 28. He that despised Moses' law, died without mercy under two or three witnesses.

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

CHAPTER VII.

The Letter.

1. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters assuaged ;

2. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained ;

3. And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated.

NOTE.

It was because God remembered Noah and the living things in the ark, that the flood of great waters was restrained.

Much more is it for the righteousness' sake of his well beloved Son, that he remembers his redeemed family and blesses them with the blessings of his grace; and also that he restrains his indignation, that it burns not continually against the workers of iniquity.

When the antitypical Noah entered the ark to endure the flood of waters, "God shut him in," there to remain a prisoner of justice until all was accomplished and the entire debt discharged, for which he had become the surety of the covenant. When, therefore, this had been done, it was but an act of justice to his Well Beloved, that the Father should remember the pledge which he had given: "thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption."

As the Son of God, Jesus had power to lay down his life, and power to take it again; but this was not the divine arrangement. The Father was to bear witness of him, by the resurrection of the dead, by which he was declared to be the Son of God with power.

The Spirit.

Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover, also, my flesh shall rest in hope :

27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

31. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Isa. xlili. 1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

The Letter.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5. And the waters decreased continually, until the tenth month: in the tenth month, on the first *day* of the month, were the tops of the mountains seen.

NOTE.

When Jesus had finished the work of redemption he entered into his rest. All had been accomplished, and it was all "*very good*," by the testimony of him who had chosen and appointed him to do his will. Of this *rest* he had spoken when he said, "My Father worketh hitherto, and I work." Or, in other words, my Father worketh till his work was finished and he rested, or ceased; and I also must work until my work is finished. It was in the *seventh* month that the ark rested; and so, also, had Jesus for *six thousand ages or eras* of the great work of redemption, wrought out its various parts, and appointed its different affairs, and then upon the *seventh* he entered into rest. This points us to the *true Sabbath*, or gospel *rest*, into which the redeemed of the Lord enter by faith, and "*cease from their own works as God did from his*." This Sabbath has no end; its sun goes down *no more*; it is one eternal day without night! Let the redeemed then beware how they pollute the *Lord's Sabbath* by their own useless and carnal deeds of self-justification. They are "*saved in the Lord with an everlasting salvation*"; even as Noah's household rested with him.

The Letter.

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

The Spirit.

HEB. x. 12. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God:

13. From henceforth expecting till his enemies be made his foot-stool.

14. For by one offering he hath perfected for ever them that are sanctified.

iv. 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4. For he spake in a certain place of the seventh *day* on this wise, and God did rest the seventh day from all his works.

5. And in this *place* again, if they shall enter into my rest.

10. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

ACTS iv. 30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree:

31. Him hath God exalted with his right hand *to be a Prince and a Saviour*, for to give repentance to Israel, and forgiveness of sins.

ISA. ii. 2. And it shall come to pass in the last days, *that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

The Spirit.

PS. cxviii. 19. Open to me the gates of righteousness: I will go into them and I will praise the Lord.

7. And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

NOTE.

Noah did not wait for his coming out of the ark to ascertain if the waters were dried, but sent forth a *raven* and a *dove*, to prove the state of things upon the earth. In like manner Jesus did not wait for the final accomplishment of his great work, the actual sacrifice of himself for the sins of his people, before he was permitted to prove and see the benefits which were to result from it to the earth.

The *raven* and the *dove* had both entered the ark with Noah, and now he uses *both* in making the test which he desired. So also both the spirit of evil, the spirit of antichrist, and the spirit of truth, the law of the spirit of life, had been in the world from the beginning. The *spirit of evil* had brought forth fruit unto death, and the wages had been reaped, at least typically; and would be fully realized in the last day. The *spirit of truth* had also brought forth fruit unto life; it had never been without witness in the earth; it was the Spirit which preached in Noah to "those who were sometimes disobedient." For "the gospel must be preached to those who are dead," that they also, as well as those that were alive when Jesus was manifest in the flesh, may be judged by it; and that the same effect might be wrought by both its quickening and its condemning power.

20. This gate of the Lord, into which the righteous shall enter.

21. I will praise thee: for thou hast heard me, and art become my salvation.

22. The stone *which* the builders refused is become the head *stone* of the corner.

23. This is the Lord's doing; it is marvellous in our eyes.

24. This is the day *which* the Lord hath made, we will rejoice and be glad in it.

25. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

26. Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord.

exxxii. 8. Arise, O Lord, into thy rest; thou, and the ark of thy strength.

9. Let thy priests be clothed with righteousness; and let thy saints shout for joy.

13. For the Lord hath chosen Zion; he hath desired it for his habitation.

14. This is my rest for ever: here will I dwell; for I have desired it.

1 JOHN iv. 1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2. Hereby know ye the Spirit of God: Every spirit that confessed that Jesus Christ is come in the flesh, is of God.

3. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

The Letter.

9. But the dove found no rest for the sole of her foot, and she returned unto him into the ark ; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10. And he stayed yet other seven days, and again he sent forth the dove out of the ark ;

11. And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf plucked off. So Noah knew that the waters were abated from off the earth.

NOTE.

There was no dwelling place, or rest for the Holy Spirit upon earth, while the curse was upon it, and the waters of sin were not removed. He was a sojourner and stranger in it, as were Abraham and Isaac in the promised land; but Jacob finally took up his abode in that same land. The Spirit is the glorifier of Jesus, and his office is to testify of him; therefore where Jesus is not received, and so long as his blood is not applied to take away sin, the heavenly dove returns to the Prince of Peace.

But the olive-leaf at length is brought in; the testimony of peace on earth and good will to men. It is said of Jesus in his mediatorial office: "He shall not fail nor be discouraged till he have set judgment in the earth."

It may be well here to correct an erroneous construction which is put upon the passage in 1 Pet., where he speaks of Christ's preaching to the spirits in prison, which is pressed into the service of a universal salvation, or a deliverance from the prison of hell. We have already described the meaning and design of this passage in Pet., and also the manner in which the Spirit of Christ testified to the old world: we would only add, that from this part of the figure, which speaks of the sending out the Spirit *from the ark*, it is very evident that Spirit did not quicken or make alive and bring to

The Spirit.

JOHN xv. 18. If the world hate you, ye know that it hated me before *it* hated you.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me, hateth my Father also.

xvii. 25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me, may be in them, and I in them.

LUKE ii. 14. Glory to God in the highest, and on earth peace, good will toward men.

ISA. xxxii. 14. Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15. Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

18. And my people shall dwell in a

the ark, or even to their former state, *any of those who had perished in the flood!*

peaceable habitation, and in sure dwellings, and in quiet resting-places.

The Letter.

12. And he stayed yet other seven days, and sent forth the dove; which returned not again unto him *any more.*

NOTE.

All the great events of the work of the redemption of Christ are measured by *sevens.* This number implies the completeness of it—the beginning and the end: the work itself and the *rest* which followed.

This last sending forth of the dove represents what Jesus calls “*the promise of the Father*”—the gift of the Spirit to abide with the church for ever; to dwell with them and be in them, as a sanctifier and comforter; to take of the things of Jesus and show them to his people, thus leading them into all truth.

He is also to convince, or reprove, of sin, of righteousness, and of judgment. He first opens the eyes of the sinner to his guilt and danger, then leads him to understand and receive the righteousness of God which is by faith; and lastly, to triumph over all enemies in the victory of the great Captain of salvation.

The promise of the Father was not actually given until after the resurrection, or the coming forth from the dead, nor even until the day of Pentecost; but the order of the event is of no consequence, so long as the great principle is recognised, that it is sent or given as the fruit of the atonement, and as a sealing testimony of its acceptance as a full and complete satisfaction.

The Spirit.

JOHN xiv. 15. If ye love me, keep my commandments:

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

LUKE xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endowed with power from on high.

Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, even the rebellious, also that the Lord God might dwell among them.

ROM. viii. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10. And if Christ *be* in you, the body is dead because of sin: but the Spirit is life because of righteousness.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

JOHN xvi. 13. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall

hear, *that* shall he speak: and he will show you things to come.

The Letter.

13. And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14. And in the second month, on the seven and twentieth day of the month, was the earth dried.

NOTE.

The first heaven and the first earth had typically passed away, and the inmates of the ark are called to behold a new heaven and a new earth.

The condemnation of the first testament had been removed, and the new testament, sealed and sanctified by the blood of Christ, as of a Lamb without blemish, brings in a better hope, established upon better promises.

The removal of the veil of unbelief which had so long covered the people, and kept them in gross darkness, was the first evidence given to Zion that the ransom price of her deliverer had been accepted in her behalf: and that the rebuke of his people was taken away. These new-covenant blessings were all the result of the gift of Christ; for in *Christ Jesus* the church are blessed with all spiritual blessings. "He who withheld not his own Son, but freely gave him up for us all, how will he not with him freely give us all things?"

It was in the *fulness of time* that God sent his Son into the world as the messenger of the covenant; yet does he keep in his own hands "the times and seasons" of his manifestations; only giving it to be understood that they are always when least expected; and often in the darkest hour, when his church is saying, "The Lord hath forgotten me; my God hath forsaken me."

The Spirit.

ROM. viii. 1. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

REV. xxii. 3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name *shall be* in their foreheads.

5. And there shall be no night there; and they *need* no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

xxi. 1. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

2. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

ISA. xxv. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

7. And he will destroy in this mountain the face of the covering cast over all people, and the veil *that is* spread over all nations.

8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the

rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it.

The Letter.

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

NOTE.

The witness of the Spirit having been given to testify to the fact that Jesus had taken away sin by the sacrifice of himself; that he had borne the curse in his own body, and made reconciliation for iniquity; that the debt for which he had become surety, had been paid, even to the uttermost farthing; the prison doors are opened and the prisoner set at liberty.

If any one objects to the fact that the ark is thus made to have a *double* meaning; that it is first represented as the covenant of grace, and then the prison of the tomb, we would call their attention to the fact, that all *contracts* hold the contracting parties as legally *bound* until the conditions or stipulations are fulfilled. Jesus was *bound* by his covenant oath to do all that he had promised in the covenant; till done, the covenant *itself* held him, as debtor or prisoner: but as soon as all was fulfilled on his

The Spirit.

1 COR. xv. 20. But now is Christ risen from the dead, and become the first-fruits of them that slept.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

ACTS ii. 31. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

1 THESS. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

JOHN xi. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

ACTS xxiv. 15. * * that there shall

part, the Father was equally bound by oath to set him at liberty.

In this coming forth from the ark there are two things intimated: the first resurrection, or that of Christ and those that are Christ's at his coming; and also the resurrection of the "*unjust*," to be judged in the last day.

be a resurrection of the dead, both of the just and unjust.

PHIL. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11. If by any means I might attain unto the resurrection of the dead.

The Letter.

20. And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more everything living, as I have done.

22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

NOTE.

There yet remains one important part of the work of redemption to be brought to view. We have seen in the flood of great waters, an exhibition of the sufferings of Christ, in giving "his soul an offering for sin." But the new testament can only be sealed with the *blood* of the testator. This part of the figure of the atoning sacrifice could not be presented by the one type of the ark.

In the burnt offering made by Noah is presented this vital and all-important part of the atonement. Even under the first testament, the patterns of things in the heavens were purified with blood; much more must the heavenly things themselves be sanctified with better sa-

The Spirit.

HEB. ix. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

13. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

EPH. v. 2. * * As Christ also hath loved us and given himself for us, an offering and a sacrifice to God of a sweet-smelling savor.

LEV. xvii. 11. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.

ISA. liv. 9. For this is as the waters of Noah unto me: for as I have sworn

erifices and better blood. Under the law, blood was given upon the altar to make atonement for the soul; hence the law, "Thou shalt not eat the flesh with the life thereof which is the blood thereof."

When God smelled the sweet savor of this sacrifice, he said *in his heart*, I will no more curse the ground for man's sake. And after giving this strong expression of his divine satisfaction in this blood of atonement, he pronounces the blessing which was to be its reward. In the changes of seasons upon the earth, in their order and duration, he pledges the future prosperity and fruitfulness of his vineyard, the Garden which his own hand would plant.

The Letter.

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

NOTE.

This language is similar to that used by God to Adam, and is appropriate to all the various types of Christ and the church. They have a united dominion, and their vocation is to be fruitful in the earth. All nations shall serve them; and even principalities and powers, and the rulers of the darkness of this world shall be in subjection to them, and be made to subserve their welfare.

The Father has promised that Jesus should *see his seed*—the travail of his soul, and be satisfied; and now that the curse is removed from the earth, the *waters of the sea*, in their blighting properties, removed from the vineyard of the Lord, it will become like a *well-watered garden*. The wilderness and the

that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

JER. xxxiii. 20. Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21. Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

The Spirit.

Ps. xxxii. 1. Blessed is he whose transgression is forgiven, whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is no guile*.

xxvii. 6. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

JER. xxxiii. 9. And it shall be to me a name of joy, a praise, and an honor, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

xxx. 19. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small.

DAN. vii. 12. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

solitary place will be glad for them, and the desert will rejoice and blossom as the rose.

The great increase and prosperity of Zion which followed the death of Christ is always a conspicuous part of every typical representation of his kingdom. It was the reward of his sufferings; the joy that was set before him, in enduring the cross and despising the shame.

13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The Letter.

3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things:

4. But flesh with the life thereof which is the blood thereof, shall ye not eat.

NOTE.

The mortal body of man is compared with the *green herb*; all flesh is grass, and all the goodness thereof as the flower of the field; “the grass withereth and the flower fadeth, but the word of the Lord shall abide for ever.” Both the flesh and its similitude, the grass of the field, are of the earth, have their origin in the dust and unto dust will they return.

But man is composed of two natures, flesh and spirit, soul and body. Until now, no provision had been made for sustaining the immortal nature, but man had been fed only with the green herb, that which perishes and passes away. After the curse has been removed, he is told that *flesh* shall be given him for meat, together with the green herb. Only it should not be eaten with the blood thereof, which is the life thereof.

This last divine appointment typically represents the same truth which Jesus taught in the 6th chapter of John;

The Spirit.

JOHN vi. 51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that

and also by the ordinance of the supper. That the spiritual or new nature of man is to be nourished and sustained by faith in the Son of God, in the atonement he has made, and the perfect righteousness he has wrought out. It also teaches that Jesus could not become meat or food for the soul of the believer until he had been made a *sacrifice*; his blood must be shed and his body *broken for them* before it could be made their meat and their drink. Hence the recognizing of this truth, or discernment by faith of the all-sufficiency of this sacrifice for sin, and the application of his blood to the conscience, is made the test of eating *worthily* or properly; and if this is not done,—if the Lord's body is not discerned as *sacrificed*, then the person who eats of the *bread and wine*, or symbols of it, is guilty of the body and blood of Christ, according to the 17th chapter of Lev.

eateth of this bread shall live forever.

LEV. xvii. 11. For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

12. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

MATT. xxvi. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it:

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

The Letter.

5. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

NOTE.

By these words it appears that God commits the responsibility of shedding human blood into the hands of man, and the blood of the beast into the hand of the beast. The life of the soul or spiritual life is only sustained by the *body and blood* of Christ. It is first drawn or derived from this source after being taken away by the first murderer. It is also fed and nourished by it through faith. But this life and the preservation of it are wholly in the hands of Jesus himself; for since its destruction in the first Adam it has been committed to the second Adam, who is a “quickening spi-

The Spirit.

NUM. xxxv. 11. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

15. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16. And if he smite him with an instrument of iron, so that he die, he is a murderer; the murderer shall surely be put to death.

19. The revenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him.

20. But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

rit," and is "able to keep that which is committed to him;" it is hid with him in God, and the "wicked one toucheth him not."

But to man is committed the life of man, and of him will be required his blood. In this subject and the distinction here made, we see the difference between *manslaughter* and *murder*. Murder, in the Scripture sense, always has respect to the *image of Christ in the soul*; the eternal life which is manifest in the soul of his people, by which they are renewed in his image. Therefore murder is in all cases aimed at *this life and this image*, and may be committed *without shedding blood*, as we see by the words, "he that hateth his brother is a murderer." It is hatred against the image of God in man; and in the man Christ Jesus it was the sin against the Holy Ghost, which was in him without measure; for he was the brightness of the Father's glory and the *express image of his person*.

21. Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

25. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

43. Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

The Letter.

6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

NOTE.

This short passage is replete with deep meaning. It combines a solemn divine decree with the prophetic announcement of the *incarnation* of the Son of God, and the necessity of his becoming man, in order to be the "*avenger of blood*." It shows why the divine Redeemer must be "made a little lower than the angels" for the suffering of death, "that through death he might

The Spirit.

1 JOHN iii. 15. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him.

NUM. xxxv. 31. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death,

32. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33. So ye shall not pollute the land

destroy death, and him that had the power of death, that is the devil."

Satan was the *first murderer*; he had with one stroke levelled with the dust the whole human family. God had, in the beginning, set up Adam as "a figure of him that was to come;" who is "*the brightness of the Father's glory and the express image of his person.*" This image Satan *hated* and resolved to destroy; and for this deed he was cast down from his excellency, from his "first estate," and bound in chains of darkness to the judgment of the great day. No human arm could reach this Leviathan serpent; none but "*he who made him could make his sword approach unto him.*" Therefore did the *man Christ Jesus* become the *avenger of blood*.

When the Son of God was first typically brought into the world, as the *First Born* of the Father and placed upon the throne as *Heir of all things*, and King of Zion; it was in the garden of Eden and in the person of Adam, made in the image and likeness of God, yet also in the form of man. Satan, who hated this *image*, refused to render submission to it, but plotted to destroy both the king and his subjects.

Again, this typical representation was actually accomplished in the death of the "*seed of the woman*," when, in the fulness of time, this arch murderer was permitted to "*bruise His heel*," who, at the same time, *bruised the head* of this old serpent, the devil, destroying him and his works.

Thus was also executed the sentence pronounced by God in this 6th verse of Gen. ix.

In this subject, thus explained, we think may also be found the meaning of Christ in Matt. xii., where he describes the sin which can never be forgiven either in this world or the world to come.

Many spoke against and *acted* against him as the *Son of man*, really thinking him to be nothing more, as witness Saul of Tarsus. But those who saw and hated in him the *image and glory of God*, and that *Spirit* with which he was anointed without measure, were guilty of *murder* in the scripture sense before they actu-

wherein we *are*; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

MATT. xii. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world to come*.

1 JOHN iii. 20. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

13. Marvel not, my brethren, if the world hate you.

14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

HEB. i. 3. Who being the brightness of *his glory*, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son?

6. And again, when he bringeth in the first begotten into the world, he

ally crucified him; indeed we know that some who were actors in putting him to death were saved by *his blood*, which could not have been had they partaken of the sin described.

In both testaments, therefore, there is a sin for which no satisfaction shall be taken; and in the light of this subject this sin is hatred to the Son of God, the man Christ Jesus, because he is "*the brightness of the Father's glory and the express image of his person.*"

saith, And let all the angels of God worship him.

9. Thou hast loved righteousness, and hated iniquity; therefore God, *even thy God*, hath anointed thee with the oil of gladness above thy fellows.

ii. 5. For unto the angels hath he not put in subjection the world to come whereof we speak.

6. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7. Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

8. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him, &c.

COL. i. 15. Who is the image of the invisible God, the first-born of every creature.

The Letter.

7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

NOTE.

The church derives all her fruitfulness from her new-covenant relation to Christ, her head and husband.

In the 7th chapter of Rom. this sentiment is presented. The church is exhibited as first wedded to the law; but Jesus became her bondsman, and assumed her place under the curse of that covenant, and bore that curse in his own body, by which she became dead to the law, having in her surely suffered its penalty, so that it could have no further claim upon her, and she is free to be married to another, even to "him who is raised from the dead, that her *fruit may be unto God.*"

Again Jesus says, I am the vine, ye are the branches, abide in me and I in you. Ye cannot bear fruit of yourself

The Spirit.

Ps. lxxii. 16. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

JER. xxx. 19. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small.

20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the Lord.

except ye abide in the vine, &c. So also the church as members of his body, having nourishment ministered and knit together, increaseth with the increase of God.

In view of all the various figures which illustrate the vital union between Christ and his people, and their dependence upon him, through that union, for life; well may he say, "I am the bread of life." "Except ye eat the flesh and drink the blood of the Son of man ye have no life in you."

The Letter.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11. And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth.

NOTE.

The covenant which God established with Noah and his sons is absolute and unconditional; it is the covenant of *promise* and not of works; the new covenant and not the old.

Whenever this covenant is brought to view, under whatever typical relations, whether of Noah, of Abraham, Isaac, and Jacob, David, or of Israel themselves, it is always spoken of as *God's covenant*. "I will establish my covenant with you," &c., to distinguish it from the law, or covenant of works. It is God's covenant because it recognises no other

22. And ye shall be my people, and I will be your God.

NUM. xxiii. 10. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

REV. vii. 9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

The Spirit.

PS. lxxxix. 3. I have made a covenant with my chosen, I have sworn unto David my servant.

4. Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

2 PET. iii. 5. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

ISA. xliv. 3. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

4. And they shall spring up as among the grass, as willows by the water-courses.

5. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall sub-

party or condition but his own sovereign will, and the persons of the God-head; and is given to his people by promise.

It is virtually a revelation of the "counsel of his own will," his purpose of grace in Christ Jesus. It is first declared in the case of Noah and his sons; then to Abraham, Isaac, and Jacob, next to David, and lastly to the whole house of Israel. It is confirmed by oath, sanctified with the blood of Christ, and sealed with the name or pledge of the Three in One and One in Three.

It is sometimes so expressed as to appear as if this covenant was made *with men*, as in the case of Abraham and David. But this arises from the fact of these persons being types of Christ, and the Father speaks of them as identified with the Son.

scribe *with his hand* unto the Lord, and surname *himself* by the name of Israel.

JER. xxxiii. 31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers, in the day *that I took them* by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord:

33. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35. Thus saith the Lord, which giveth the sun for a light by day, *and the ordinances of the moon and of the stars for a light by night*, which divideth the sea when the waves thereof roar; The Lord of hosts *is his name*:

36. If those ordinances depart from before me, saith the Lord, *then the seed of Israel also shall cease from being a nation before me for ever.*

37. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

The Letter.

12. And God said, this is the token of the covenant which I make between me and you and every living creature

The Spirit.

MARK xvi. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

that is with you, for perpetual generations.

13. I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15. And I will remember my covenant which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17. And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

NOTE.

The new and everlasting covenant has now been typically revealed or promised and established with Noah and his sons, and of course with the earth, for these now constituted the whole of the nations, kindred, and tongues, out of which God would "take a people for his praise." This covenant has also been sanctified by the blood of the sacrifice of sweet-smelling savor; and now it is to be *sealed* and *signed* as a title-deed to the church, throughout all generations; no document being valid unless the signature of the contracting parties is placed to it.

For this reason, when Jesus sent the proclamation of the gospel to all nations, he appointed the ordinance of *baptism*, administered in the name of the *Father*, the *Son*, and the *Holy Ghost*, to be this seal or pledge of the *triune Jehovah*, that the new covenant was established for ever as the sun and as the moon, a "*faithful witness in heaven*."

Here, then, is the *bow in the cloud*; the beauty and expressiveness of which are seen only by analyzing the figure.

16. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

MATT. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

1 PET. iii. 20. Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21. The like figure whereunto, *even baptism*, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ:

1 JOHN v. 5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

EZK. i. 26. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward; and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the bright-

The bow is an *arc* of a circle, intimating that, on earth, we know only *in part* the great things which are laid up in that covenant for the heirs of promise. It is composed of *three primitive colors*, from which all others are derived and compounded—to show that from the *three that bear record in heaven* all blessings are derived, which come to us through different mediums.

This bow is placed “*in the cloud*,” or in the “*store-house*” of the waters of heaven, which fertilize and refresh the earth, or Zion, the church of God, where are deposited the provisions of his grace, and out of which they are dispersed to the ends of the earth. It is always in times of special refreshing from the Lord, when he pours water upon him that is thirsty and floods upon the dry ground, that the ordinance of baptism, or the *bow* of the covenant, is seen; and it is always a witness that it stands sure for ever—that the curse has been taken away and peace established by the blood of the cross, the *death, burial, and resurrection* of the Lord Jesus Christ, of which baptism is an emblem.

The Letter.

18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19. These *are* the three sons of Noah: and of them was the whole earth overspread.

NOTE.

These three sons of Noah were the *LITERAL* fathers of the whole human family after the flood; yet, as being embraced in the ark, united with Christ in his death and now in his resurrection from the dead, they are typically the *witnesses of these things*, and the first *heralds* of the gospel, or the apostles. But, as they have a twofold reference, the analogy, as it regards the number, is not carried out, as in the twelve sons of Jacob.

The earth was overspread and peopled

ness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ps. lxv. 9. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

10. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11. Thou crownest the year with thy goodness; and thy paths drop fatness.

12. They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

The Spirit.

Acts xvii. 26. And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

xv. 34. Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36. The word which God sent unto

by these three men, so the kingdom of Christ was established and built up and extended by the apostles, and through them will finally fill the whole world.

Among the family of Christ, the chosen apostles, there was a devil; so among these three there was one of the accursed seed. This mixture is seen in every community and even in every household. It is the will of the Master that they should grow together till the harvest, when they will be separated as chaff from the wheat.

the children of Israel, preaching peace by Jesus Christ (he is Lord of all):

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

The Letter.

20. And Noah began to be a husbandman, and he planted a vineyard:

21. And he drank of the wine, and was drunken; and he was uncovered within his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces were backward, and they saw not their father's nakedness.

NOTE.

In speaking of the waters of the flood beating upon the ark, the question arose, how such a figure, which represented Jesus as safely secured from their rage, could illustrate his language where he says, "*The waters have come in unto my soul?*"

That the most important part of this typical exhibition of the sufferings of the divine Redeemer,—the giving *his soul an offering for sin*, or the pains of the second death,—might be brought to view, another type is requisite. In "*that day*" when he "punished Leviathan, the crooked serpent,"—when he trod him down as grapes are trodden in

The Spirit.

ISA. xxvii. 1. In that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent; and he shall slay the dragon that is in the sea.

2. In that day sing ye unto her, A vineyard of red wine.

3. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

lxiii. 1. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

LAM. iii. 13. He hath caused the arrows of his quiver to enter into my reins.

14. I was a derision to all my people; and their song all the day.

15. He hath filled with bitterness, he hath made me drunken with wormwood.

i. 12. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

the wine-press, till his garments were red with blood, Jesus is represented as planting "*a vineyard of red wine*," which he keeps night and day lest any hurt it, —so precious in his sight is the church which he purchased with his own blood!

But this mighty conflict was not endured even by the Son of God without "*tasting*" of all the bitterness of that death he was in the act of destroying: he drank of the cup, even to the dregs! he was made "*drunken with wormwood*!" he is himself trodden as in a wine-press, —pressed under the load of his peoples' sins, as a cart full of sheaves! "*The yoke of my transgressions is bound by his hand; they are wreathed and come up upon my neck: he hath made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise!*"

Is not this the language of the "man of sorrows," as it is described in the 53d of Isa.? when it "*pleased the Father to bruise him, to put him to grief.*"

This analogy (though clearly established as any in the scriptures) is objected to by some on the ground that the sinful acts of men cannot be typical of Christ. This, as a principle, is undeniable. But where is the proof that this act of Noah was *sinful*? How does it appear that he was aware of the intoxicating effects of wine? Is there anything in scripture that even indirectly condemns him for drinking it? And where is there a *sinful* act recorded, which is not condemned, and which, in some way, does not meet a just retribution? Again, was the prophetic declaration of Noah, pronounced upon waking from his wine, the ebullition of profane anger and guilty debauchery, or, was it the immediate inspiration of the Spirit of God, moving upon him as upon all the holy men of old, who spake the things which are revealed? Does his prophecy bear the test, which is given to try the prophets of God and those of Baal? Did his words *come to pass*?

The act of Canaan exhibits the conduct of those who scoffed and derided the Saviour upon the cross; while that

13. From above hath he sent fire into my bones, and it prevaleth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

14. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, from whom I am not able to rise up.

15. The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press.

ISA. li. 20. Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21. Therefore hear now this, thou afflicted, and drunken, but not with wine:

22. Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

23. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

MATT. xx. 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but, to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

xxvi. 38. Then saith he unto them, My soul is exceeding sorrowful, even

of Shem and Japheth shows the disposition and conduct of his true disciples upon the same occasion.

The Letter.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

NOTE.

The decree of God in 20th of Ex. 5, is virtually recognised in the history of the seed of the serpent, from the period of the curse to the present time. These have ever made up a part of the kingdom of the divine Redeemer, but they are made the “servant of servants to their brethren.”

The relationship expressed by the word *brother* is of two kinds—that of the *flesh*, and that of the spirit. God has made of *one blood* all the nations that dwell on the face of the earth; and in this sense they are the “offspring” of God; but not in the sense in which he recognises his own children—those who are begotten of him. Christ tells the Jews that if God were their Father they would believe in *him*; for this is the unfailing evidence of such a relationship. He then tells them they were of their *father the devil*, and his works they would do. Yet this people blindly imagined themselves the special favorites of heaven. No doubt that Canaan also, who had been an inmate of the ark, and miraculously preserved, a witness of all the great events of that day, presumed that he was also a part of the chosen family. And so he was, for the time and purpose prescribed; as Judas was of the family of Christ. And truly was *he* a servant to his brethren! for he was the instrument of executing that divine decree, by which the whole

unto death: tarry ye here, and watch with me.

39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

The Spirit.

PROV. XXX. 11. *There is a generation that curseth their father, and doth not bless their mother.*

12. *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

13. *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

14. *There is a generation, whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.*

EX. XX. 5. * * For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6. And showing mercy unto thousands of them that love me, and keep my commandments.

JOB XXIV. 13. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

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16. In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light.

17. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18. He is swift as the waters; their portion is cursed in the earth: he beholdeith not the way of the vineyards.

19. Drought and heat consume the

household of God were everlastinglly saved!

After the Son of God had for three days suffered his foes to triumph in his death, *he also awoke*, to seal the everlasting destiny of both friends and enemies; to assign to the one blessing, and honor, and glory, and eternal life;—to the other shame and everlasting contempt.

snow-waters: so doth the grave those which have sinned.

* * * * *

24. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

JUDE 12. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

The Letter.

26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28. And Noah lived after the flood three hundred and fifty years.

29. And all the days of Noah were nine hundred and fifty years: and he died.

NOTE.

This prophetic sentence of Noah, both the curse and the blessing, has been fully accomplished in the subsequent history of the world. The earth has been divided to the nations; the sons of Adam, and through him the sons of Noah, have received their inheritance as the Most High has appointed it; separating them according to his purpose, but always *according to the number of the children of Israel*; or in subserviency to the one great purpose of his grace toward the “*whole house of Israel*”—his elect people.

From Shem were to descend God’s typical people, the Jews, and also the Messiah, according to the flesh. Japheth

The Spirit.

LUKE i. 50. And his mercy *is* on them that fear him, from generation to generation.

51. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from *their* seats, and exalted them of low degree.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

54. He hath holpen his servant Israel, in remembrance of *his* mercy;

55. As he spake to our fathers, to Abraham, and to his seed, for ever.

DEUT. xxxii. 6. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7. Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.

8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the

was to be the father of the Gentiles, whom God would visit in the last days, to "take out from them a people for his praise," who were to dwell in the tents of Shem, or enter into possession of all the root and fatness of the true olive-tree,—so that the word of Jesus might be fulfilled: "Other sheep I have, who are not of this fold; them also I must bring, that there may be one fold and one Shepherd."

The third nation, or the descendants of *Ham*, were to comprise the heathen. We have seen that a part of these were, *first of all*, sentenced to their portion. But some of the descendants of Ham are mentioned among those who should be chosen and blessed; for *out of every kindred, nation, and tongue*, were the redeemed multitude gathered that surround the throne. But to all the nations of the redeemed, Canaan was to be a servant.

bounds of the people according to the number of the children of Israel:

9. For the Lord's portion is his people; Jacob is the lot of his inheritance.

10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Ps. i. 3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4. The ungodly are not so; but are like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

ii. 6. Yet have I set my King upon my holy hill of Zion.

7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

CHAPTER IX.

The Letter.

1. Now these are the generations of the sons of Noah; Shem, Ham and Japheth: and unto them were sons born after the flood.

2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

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5. By these were the isles of the Gentiles divided in their lands; every

The Spirit.

JAPHETH.

Rom. xi. 24. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25. For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own

one after his tongue, after their families, in their nations.

6. And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

* * * *

15. And Canaan begat Sidon his first-born, and Heth.

* * * *

19. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

* * * *

21. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

* * * *

25. And unto Eber were born two sons: the name of one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

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30. And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

NOTE.

In this genealogy, the children of promise and the children of the curse alone are traced. It is noticeable that the order of precedence is reversed. It has hitherto been Shem, Ham and Japheth; it is now Japheth, Ham and Shem. A striking confirmation of this are the words of Christ, in alluding to the calling of the Gentiles—"They shall come from the east and from the west, from the north and the south, and sit down with Abraham, Isaac and Jacob, in the kingdom of God, and the children of the kingdom shall be cast out. So the first shall be last and the last first." Again, as if to insist upon this same fact, Shem is not only said to be the father of all the children of Eber, but also the brother of Japheth; as if there existed a special relationship between these two, different from that between them and Ham.

Among the descendants of Ham is Nimrod, the "mighty hunter before the Lord"—typically the mighty-hunter of

conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

ISA. xl ix. 6. I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth.

HAM.

GEN. xv. 18. In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19. The Kenites, and the Kenizzites, and the Kadmonites,

20. And the Hittites, and the Perizzites, and the Rephaims,

21. And the Amorites, and the Canaanites, and the Gergashites, and the Jebusites.

EX. xxiii. 28. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

xv. 14. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

SHEM.

ACTS ii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ROM. xi. 27. For this is my covenant unto them, when I shall take away their sins.

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31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

32. For God hath concluded them

the Lord, and of his anointed! For he is the beginning or foundation of Babylon, the mother of harlots, and the mystery of iniquity, which of course identifies this *hunter* with *Antichrist*, the *man of sin*, the *son of perdition*, and with all of the types of this same "wicked," which are but one.

Tyre and Sidon, the sea-ports of Babylon and marts of her trade with the nations of the world, were cities of *Canaan*; of course cursed cities, and the denunciations upon them by the prophet Ezekiel are remarkably similar to those pronounced upon Babylon in the 17th and 18th chapters of Rev. No person can read those of Ezk., especially the 27th ch., without a conviction that more than mere literal facts and literal things are there described.

We shall hereafter speak particularly of the mystical import of the 27th of Ezk., but would here say that under the figure of cities founded upon the *seas*, made great by the waters, and by the merchandise of their ships and shipmasters, their riches and trade, is evidently intended the unholy and bloody traffic of mystical Babylon and her ports, with the kings and merchants of the earth—the great men and craftsmen who have traded with her and have drunk of the wine of her abominations. All that gives the idea of *barter*, of payment for value received, belongs not to the *free city*—the "Jerusalem above"—which is the mother of all the churches of Christ that live by faith and not by works.

Zion is also compared with a *ship* and her goods with merchandise; as in Prov. xxxi. But *her* riches and commerce are of another character. She bringeth her goods from a *far country*, and they are bought "without money or price." To her there is "*no more sea*," but "the glorious Lord is a place of broad rivers and streams, where shall go no galley with oars; neither shall gallant ship pass thereon."

That the same similitude of a *woman* should represent both the church of Christ and the synagogue of Satan is no marvel; for it has ever been the ob-

all in unbelief, that he might have mercy upon all.

Rev. xvii. 3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

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11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

* * * * *

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Ezk. xxvi. 1. The word of the Lord came again unto me, saying,

2. Now, thou son of man, take up a lamentation for Tyrus;

3. And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles; Thus saith the Lord God,

ject of the "mystery of iniquity" to deceive the nations by assuming the name and place of the true and undefiled one. But the "virtuous woman," whose "price is far above rubies," is easily distinguished from the Mother of Harlots!

If this description of Tyre is carefully analyzed, and the mystical import of all is examined, especially of the articles used in her traffic, and the different nations which have contributed each, there will be found a fund of instruction. All nations, *Israel* among the rest, are the merchants employed to enrich this queen city! Their *wheat* and *honey*, and *oil* and *balm*, were ruthlessly bartered for her tinsel ornaments!

But rejoice, ye heavens! for she shall fall in the midst of the seas!—the *seas* that have made her great; there shall she be cast as a millstone, to rise no more!

O Tyrus, thou hast said, I am of perfect beauty.

4. Thy borders *are* in the midst of the seas, thy baillers have perfected thy beauty.

Rev. xviii. 13. Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

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17. Judah, and the land of Israel, they *were* thy merchants: they traded, in thy market, wheat of Minnith, and Panag, and honey, and oil, and balm.

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25. The ships of Tarshish did sing of thee in the market; and thou wast replenished, and made very glorious in the midst of the seas.

26. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

CHAPTER X.

The Letter.

1. And the whole earth was of one language, and of one speech.

NOTE.

This was the state of things literally, when the one family of Noah came from the Ark to replenish the earth and subdue it. It also typically represents the state of the gospel church of Christ, when first gathered in Jerusalem by the preaching of the Apostles and the agency of the Holy Spirit, which bore testimony to the word. They were all of one mind and continued steadfast in the Apostle's doctrine, having one Lord, one faith, and one baptism.

But this state of things did not long

The Spirit.

EPH. iv. 1. I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with long suffering, forbearing one another in love;

3. Endeavouring to keep the unity of the Spirit in the bond of peace.

4. *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5. One Lord, one faith, one baptism.

6. One God and Father of all, who

continue. False teachers crept in unawares, who perverted the minds of the disciples and turned away many from the simplicity of the gospel. Instead of holding the one true Head, the churches were divided with regard to their teachers, some being for one, and some for another. Legal heresies also; the leaven of the Pharisees operated to introduce the obsolete rites and ceremonies of the law, the rudiments of the worldly dispensation, to which they professed to be dead with Christ. Having begun in the Spirit, they looked to be made perfect by the flesh.

Again, the spirit of Antichrist, described in the last chapter, was busily at work. The man of sin, thwarted in his hope of preventing the establishment of the kingdom of heaven, set himself to work with all deceivableness of unrighteousness in them that perish, to build up a false religion, a corrupt church, which should have just so much of the semblance of the true, as to draw away unwary souls into the snare. Hence the mighty hunter begins to build Babylon the capital of his kingdom!

The church at Jerusalem, enjoying all the benefit of unity in the faith and fellowship one with another, were very naturally disposed to continue in this place and strengthen themselves together against the persecutions of their enemies. But this was not the design of God concerning them, and he was pleased to disconcert their plans and scatter them abroad.

is above all, and through all, and in you all.

PHIL. ii. 1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2. Fulfil ye my joy, that ye be like-minded, having the same love, *being of one accord*, of one mind.

3. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

i. 27. Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

1 COR. i. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

11. For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14. I thank God that I baptized none of you but Crispus and Gaius;

15. Lest any should say that I had baptized in mine own name.

The Letter.

2. And it came to pass, as they journeyed from the east, that they found a

The Spirit.

GAL. ii. 1. O foolish Galatians, who hath bewitched you, that ye should not

plain in the land of Shinar ; and they dwelt there.

3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven ; and let us make us a name lest we be scattered abroad upon the face of the whole earth.

NOTE.

It was not likely to be all at once that the early disciples of Christ turned from the full and clear light of the truth to the doctrines of men or the errors of the wicked. As they increased in numbers, and spread abroad and extended, they gradually became corrupt, and assimilated with the world, and were deceived and led away by the Spirit of Antichrist.

The proposition made by the sons of Noah in this passage was probably the suggestion of Canaan, for it savors of the spirit of evil. The motive for building was probably two-fold; to save themselves by providing against another flood (though they had just been told to fear none), and to make themselves famous as well as *strong* by building *together*, instead of replenishing the whole earth, as they had been bidden to do.

There are two things typified by this passage. It has allusion to the conduct of the disciples in continuing at Jerusalem, after being told to go into all the earth and preach the gospel to every creature. And it also has allusion to the beginning of Babel or the wicked city. It was upon the *sand* or plain, while Zion is set on a hill. It is built by man, and by the will of man; but the Lord builds Jerusalem. It was of *brick*; Zion is built of lively stones. It was cemented by *slime*; but Zion is kept by the unity of the Spirit; the motive for building Babel was self-aggrandizement;—to obtain a name and a place in the earth; but Zion is established for the glory of God and the honor of *his* name; therefore he says of the church,

obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you ?

2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ?

3. Are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ?

4. Have ye suffered so many things in vain ? if *it be* yet in vain.

5. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith ?

2 TIM. iv. 3. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away *their* ears from the truth, and shall be turned unto fables.

PROV. xiv. 11. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

14. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

15. The simple believeth every word: but the prudent man looketh well to his going.

iv. 11. I have taught thee in the way of wisdom; I have led thee in right paths.

12. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13. Take fast hold of instruction; let *her* not go; keep her; for she is thy life.

14. Enter not into the path of the wicked, and go not in the way of evil men.

"Ye are God's husbandry, ye are God's building." Carnal wisdom, wicked men, and civil power are the instruments used by Antichrist in founding and erecting Babel, but it has pleased God "by the foolishness of preaching" to raise up the walls of his spiritual temple;—it is "not by might nor by power, but by my Spirit saith the Lord."

The history of the founding of Babel may be found, in its spiritual character, in the 5th chapter of Zech. 7-12. There will be seen the "*woman*" that, like a talent of lead in the midst of the Ephah, was borne to the land of Shinar, and there "*established on its own base*."

The Letter.

5. And the Lord came down to see the city and the tower, which the children of men builded.

6. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

NOTE.

In the truth, *unity* is the distinguishing feature which speaks its divine origin; but error has a multitude of tongues, all strange to each other.

So the true church is the "only one of her mother," "the choice one of her that bare her;" while there are "three-score queens, and four-score concubines, and virgins without number."

Union is strength; the church is terrible to her enemies only when she is united in one judgment and one voice. She is compared to a company of horses in Pharaoh's chariot. All under the same guiding reins, pursuing the same road, caparisoned alike, and all drawing together.

But such a building as this is not the work of the "*children of men*." It is not

15. Avoid it, pass not by it, turn from it, and pass away.

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18. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19. The way of the wicked *is* as darkness: they know not at what they stumble.

GEN. ix. 9. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

The Spirit.

PS. IV. 9. Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.

10. Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11. Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

ISA. VIII. 9. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God *is* with us.

11. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12. Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.

14. And he shall be for a sanctuary; but for a stone of stumbling and for a

raised up by might, nor power, but by the Spirit of the Lord, and is after the pattern of the house not made with hands eternal in the heavens.

In the Babel of Antichrist a confusion of tongues is wisely ordered, and will finally destroy and undermine the whole building; for its foundation is on the sand, and the rain will sweep away the refuge of lies.

Self-exaltation, and a diversity of forms, modes, and movements, known only to the initiated, are the distinguishing features of the mystery of iniquity. It is the meekness and lowliness of the gospel, the simplicity that there is in Christ, which give to the doctrine of the cross its dignity and power.

rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

ii. 12. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14. And upon all the high mountains, and upon all the hills, that are lifted up,

15. And upon every high tower, and upon every fenced wall.

SOL. SONG, vi. 8. There are three-score queens, and fourscore concubines, and virgins without number.

9. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

The Letter.

8. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9. Therefore is the name of it called Babel: because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

NOTE.

The "palace of strangers," the city of the terrible nations shall be no city; "*it shall never be built.*" The mouth of the Lord has spoken it; and though the strong people have been in all ages marshalling their forces and preparing their strength for the completion of their city and tower, yet "the fortress of the high fort of their walls shall he bring down,

The Spirit.

ISA. XXV. 1. O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2. For thou hast made of a city a heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5. Thou shalt bring down the noise

lay low and bring to the ground, even to the dust." They can do little more than to make a noise round about the city of God, where often, "the blast of the terrible ones is as a storm against the wall." But these "walls are salvation, and her gates strength," and the inmates are kept in perfect peace, for they are staid on God.

As Babel is scattered because her tongues are divided, so in the building of the church, it was the *gift of tongues* that qualified the disciples to preach the word to all nations. Yet would they have continued contentedly at Jerusalem, in fellowship one with another, had not the divine Master, who had commissioned them to go forth into all the world, seen fit to raise up the arm of persecution against them.

Thus the scattering abroad of Anti-christ, and the dispersion of the disciples to build up churches, closes the typical history of Noah. The calling of Abram commences a new subject, or rather a different aspect of the same subject; for, as no single type can give a full and perfect figure of any part of the great work of redemption, it necessarily follows that various similitudes are employed to express the different aspects of the same divine truth. Thus the *covenant of grace*, in which the chosen people of God are saved by the death, burial, and resurrection of the Lord Jesus Christ, is first brought to view in the Ark and the flood. But this same covenant as a "counsel of peace" between the Father, the Son, and the Holy Ghost, is more fully developed in the typical history of Abraham, Isaac, and Jacob.

of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

ii. 10. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dung-hill.

* * * *

12. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

xxvi. 1. In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

2. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

4. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength:

5. For he bringeth down them that dwell on high; the lofty city, he layeth it low, he layeth it low, even to the ground; he bringeth it even to the dust.

ii. 11. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

ACTS viii. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

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4. Therefore they that were scattered abroad went everywhere preaching the word.

5. Then Philip went down to the city of Samaria, and preached Christ unto them.

The Letter.

10. Now these are the generations of Shem: Shem was a hundred years old, and begat Arphaxad two years after the flood.

* * * * *

26. And Terah lived seventy years, and begat Abram, Nahor and Haran.

27. Now these are the generations of Terah: Terah begat Abram, Nahor and Haran; and Haran begat Lot.

28. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29. And Abraham and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30. But Sarai was barren; she *had* no child.

31. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there.

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

NOTE.

From the persons here mentioned, we may infer the meaning and intention of the history they introduce. Terah, signifying *breath or spirit*, is the progenitor of Abram, Nahor and Haran. Abram, signifying *high father*, adopts the son of Haran, who dies before they leave their country. Lot, which means *hidden, secret*, is the name of this son. Abram takes a wife in his own country, called Sarai, or *princess*; and Nahor marries Milcah, the daughter of Haran and sister of Lot. It subsequently appears that Sarai was also the daughter of Terah, but not of the same mother with Abram; yet was she both his *sister* and *his wife*. The family are then in all its branches related to each other.

Terah took Abram and his wife Sarai, and Lot, whom he had adopted, and they go out from Ur of the Chaldees, toward Canaan; but dwell together for a time in Haran, a *mountainous country*.

These preliminaries in the history of this remarkable family, who are to bear so conspicuous a part in all the subsequent events of scripture, naturally lead us to inquire after any connection which may exist between the origin, and the future lives and movements of these persons.

All that alludes to the Lord Jesus Christ is mysterious, whether it be his divine origin, or his assumption of a human form. In Abram he is typically represented as sojourning with men, as the Father of a chosen and special people.

We are also told he came forth from the glory which he had with the Father before the world was; and that from the beginning,—from all time, he has been one with his people—whether as his *wife*,—the members of his mystical body,—his *sister*—or children of the Father and the gift of the Father to him,—or as his adopted *sons*;—Christ and his people, in one and all of these relations, have constituted one family.

His goings forth also have ever been for one object,—that they *might go into the land of Canaan*;—might inherit the gifts and blessings of grace and glory provided for them in the purpose of the Father, and which *he*, as messenger of the covenant, was to secure for them by his own mighty arm;—that very possession being then in the hands of the enemy.

In this work he was to get to himself a great name throughout all the earth; because no other arm but his own could accomplish it. They also were to become a great nation, a peculiar people;—but all for his sake, and by means of the great deliverance he should accomplish for them through this, his coming forth, and the death he should suffer, in order that they might enter this promised inheritance.

CHAPTER XI.

The Letter.

1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

NOTE.

The coming forth of Abram from the land of his fathers, was according to a previous understanding and appointment.

He came for a special purpose, and under the direction of God; when as yet the entire object in view to be effected by it was not revealed. It was to be showed.

In like manner, when God first revealed the promise of Christ,—when he first brought into the world his "*First Born*," with the purpose that all things should bow down to him and worship him—it was not by declaring at once definitely and clearly the mystery of his will concerning him. This *will* has, from the beginning, been revealed in parables; by "dark sayings" and dim shadows. But the light of the promise has increased till the whole *land* to which Abraham was called, has been fully opened to view, in all its length and breadth,—or, till the riches of grace, in Christ Jesus, have been developed in all their fulness.

Jesus, the only begotten, must leave his kindred and his Father's house to dwell with men,—the ungodly and those that hated and despitefully used and persecuted him; he was rich, yet for our sakes he must become poor, and take upon him the form of a servant—a messenger; though the Son of the Highest, and equal with the Father!

The Spirit.

ISA. xlvi. 6. I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee and give thee for a covenant of the people, for a light to lighten the Gentiles, &c.

xlix. 8. Thus saith the Lord, In an acceptable time have I called thee, and in a day of salvation I have helped thee: and I will preserve thee and give thee for a covenant of the people; to establish the earth, to cause to inherit the desolate heritages.

xlviii. 15. I, even I, have spoken, yea I have called him; I have brought him near, and he shall make his way prosperous.

JOHN xvi. 28. I am come forth from the Father, and am come into the world, &c.

1 JOHN iv. 9. In this was manifest the love of God towards us, because that God sent his only begotten Son into the world that we might live through him.

PS. lxxxix. 19. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is mighty*; I have exalted *one chosen out of the people*.

20. I have found David my servant; with my holy oil have I anointed him:

21. With whom my hand shall be established; mine arm also shall strengthen him.

22. The enemy shall not exact upon him; nor the son of wickedness afflict him.

23. And I will beat down his foes before his face, and plague them that hate him.

24. But my faithfulness and my mercy *shall be* with him, and in my name shall his horn be exalted.

25. I will set his hand also in the sea, and his right hand in the rivers.

The Letter.

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

NOTE.

All the promises of the covenant of grace, being *in Christ* yea and amen, therefore whether he is manifested to men in the character of *the Father*, *the Son*, or the *Holy Spirit*, these promises all speak the same thing. They embrace the full inheritance of the saints in all its length and breadth.

The words here addressed to Abraham are virtually the same that in the 72d Psalm are spoken of the "King's Son," or the Lord Jesus Christ in his mediatorial kingdom.

Abraham was indeed the father of a great nation, both literally and typically. But as the blessings of the kingdom of Christ are here evidently referred to, we may infer the fact, that it is the antitypical nation, the *spiritual Israel*, and the God and Father of our Lord and Saviour Jesus Christ, that are spoken of. The literal Israel, or seed of Abraham, were in no sense a blessing to the world, otherwise than being the natural progenitors of Him in whom all the families of the earth are blessed—not the Jews only, but also the Gentiles.

Thus was the gospel preached unto Abraham; because to him was the first intimation given that God would justify the heathen through faith. It was also when Abraham was *in uncircumcision* that this promise was made, that it might be *sure to all the seed*; "not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (that believe).

The Spirit.

ISA. xli. 9. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, *Thou art* my servant; I have chosen thee, and not cast thee away.

10. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12. Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught.

13. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

EPH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world.

Ps. lxxii. 16. There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17. His name shall endure for ever, his name shall be continued as long as the sun; and *men* shall be blessed in him: all nations shall call him blessed.

18. Blessed *be* the Lord God, the God of Israel, who only doeth wondrous things.

19. And blessed *be* his glorious name for ever; and let the whole earth be filled *with* his glory. Amen, and Amen.

1 COR. xvi. 22. If any man love not

the Lord Jesus Christ, let him be Anathema Maran-atha.

The Letter.

4. So Abram departed, as the Lord had spoken unto him, and Lot went with him : and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

Note.

The goings forth of the Divine Redeemer have been "of old, even from everlasting." All the manifestations of himself have been for the salvation of his people; whether as the mighty God, the everlasting Father, or the Prince of Peace; whether to raise up a chosen seed, or to redeem that seed by his blood, it has been always in view of them, and for the great love wherewith he loved them, that he has appeared among men. Nor does he ever appear *alone*, but as one with his people,—the Head of the church—the Saviour of the body.

In this morning or twilight portion of redemption-work, as here typically represented, Abram's journeyings from Haran through the land of Canaan unto Sichem and the plain of Moreh, have special respect to the first communications of God to men, as the *High Father*, or as God Almighty. Sichem signifies *early in the morning*; and Moreh signifies *spreading out, or increasing*. The import of the figure then is this:—The Almighty God comes forth as the Father of the covenant, to give the first intimation of his purpose of grace in Christ

The Spirit.

Ps. lxix. 34. Let the heaven and earth praise him, the seas, and everything that moveth therein.

35. For God will save Zion, and will build the cities of Judah : that they may dwell there, and have it in possession.

36. The seed also of his servants shall inherit it ; and they that love his name shall dwell therein.

1. 4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me ; those that have made a covenant with me by sacrifice.

6. And the heavens shall declare his righteousness : for God is judge himself. Selah.

7. Hear, O my people, and I will speak ; O Israel, and I will testify against thee : I am God, even thy God.

lxviii. 7. O God, when thou wentest forth before thy people, when thou didst march through the wilderness ; Selah :

8. The earth shook, the heavens also dropped at the presence of God : even Sinai itself was moved at the presence of God, the God of Israel.

9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10. Thy congregation hath dwelt therein : thou, O God, hast prepared of thy goodness for the poor.

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32. Sing unto God, ye kingdoms of the earth ; O sing praises unto the Lord ; Selah :

33. To him that rideth upon the heavens of heavens, which were of old ; lo, he doth send out his voice, and that a mighty voice.

Jesus, which shall grow and increase in the clearness of its revelations unto the perfect day.

34. Ascribe ye strength unto God : his excellency *is* over Israel, and his strength *is* in the clouds.

35. O God, *thou art* terrible out of thy holy places : the God of Israel *is* he that giveth strength and power unto his people. Blessed *be* God.

xciii. 2. Thy throne *is* established of old : thou *art* from everlasting.

The Letter.

7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land : and there builded he an altar unto the Lord, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east : and there he builded an alter unto the Lord, and called upon the name of the Lord.

9. And Abram journeyed, going on still toward the south.

10. And there was a famine in the land : and Abram went down into Egypt to sojourn there ; for the famine *was* grievous in the land.

11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon :

12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife : and they will kill me, but they will save thee alive.

13. Say, I pray thee, thou *art* my sister : that it may be well with me for thy sake ; and my soul shall live because of thee.

[NOTE.]

The promise increases in its fulness and clearness. At first it was an indefinite blessing ; now it assumes a more distinct form. “*Unto thy seed will I give this land.*” Paul in Gal. says, this *seed* is *Christ*. If so, then the *land* given is

The Spirit.

DEUT. xxxiii. 7. Remember the days of old, consider the years of many generations : ask thy father, and he will show thee ; thy elders, and they will tell thee.

8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel :

9. For the Lord’s portion *is* his people ; Jacob *is* the lot of his inheritance.

2 SAM. vii. 10. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more ; neither shall the children of wickedness afflict them any more, as before-time.

• 11. And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee, that he will make thee a house.

12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13. He shall build a house for my name ; and I will stablish the throne of his kingdom for ever.

14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

not *literal Canaan*, but that which Canaan represents, the "inheritance incorruptible, undefiled, and that faideth not away, which is reserved in heaven" for Christ and his people.

Upon receiving this promise Abram sets up an altar, or memorial of it on the east of Bethel, because *there*, in that *very spot*, would this promise be hereafter more fully developed.

Abram then proceeds to Egypt, a place which is often mentioned in this typical history. Egypt appears to represent the *world* in distinction from the *church*, or the earth in distinction from the heavens, in their mystical sense.

The true relationship between Christ and the church is never understood by the *world*; it is to them a *hidden mystery*. For Jesus manifests himself to her as he does not to the world; and in their view treats her more as a *sister* than a *spouse*.

This act of Abram may also intimate that which in the "fulness of time" would actually take place in the spirit-

The Letter.

14. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17. And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18. And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was thy wife*?

19. Why saidst thou, She *is* my sister? so I might have taken her to

ACTS iii. 30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

SOL. SONG iv. 12. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

EPH. v. 29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30. For we are members of his body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they too shall be one flesh.

32. This is a great mystery: but I speak concerning Christ and the church.

ual Egypt, where Jesus would redeem the church with his blood.

The Spirit.

1 JOHN iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

PS. xlviij. 2. Beautiful for situation, the joy of the whole earth, is mount Zion, *on* the sides of the north, the city of the great King.

3. God is known in her palaces for a refuge.

4. For lo, the kings were assembled, they passed by together.

5. They saw *it*, and so they marvelling; they were troubled, and hasted away.

me to wife: now therefore behold thy wife, take *her*, and go thy way.

20. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

NOTE.

The external glory of the church under the first testament, made her an object of admiration and wonder to the world. Not discerning her spiritual nature or hidden character, and mistaking her outward ceremonies and adornments for a token of oneness and similitude with themselves, they claim a right to her blessings and privileges as their own. But though her Lord and Husband does not openly recognise his own exclusive title and relationship to Zion, yet he guards with watchful jealousy against the claims and encroachments of "other lords."

If the ungodly put unholy hands upon his chosen, they are given to understand that she is not to be defiled, polluted, or held in bondage with impunity; that "he who touches her touches the apple of his eye." They may boast of their power over her, and what they might do, either to favor or destroy her; but the language of her sovereign Lord is, "Touch not mine anointed, and do my prophets no harm."

6. Fear took hold upon them there, and pain, as of a woman in travail.

7. Thou breakest the ships of Tarshish with an east wind.

8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

9. We have thought of thy loving kindness, O God, in the midst of thy temple.

10. According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness.

11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12. Walk about Zion, and go round about her: tell the towers thereof.

JOB xxi. 14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16. Lo, their good is not in their hand: the counsel of the wicked is far from me.

CHAPTER XII.

The Letter.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2. And Abram was very rich in cattle, in silver, and in gold.

3. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

The Spirit.

DEUT. xxxii. 11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12. So the Lord alone did lead him, and *there was no strange God with him.*

13. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock:

5. And Lot also, which went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

NOTE.

The two companies that constituted the family of Abram, represent the two kingdoms of Israel and Judah, which were once united, but became divided in the reign of Rehoboam. *Spiritually* they are the whole house of Israel, as made up of the “good olive” and the wild olive; the natural branches of the former being broken off for a season from their standing by birth, because by the gospel all were alike concluded under sin, that the free grace which is by promise might come unto all; but which were to be again “grafted in” (if they abide not in unbelief), to stand by faith in all the root and fatness of the good olive, with the fulness of the Gentiles.

It was to the *gospel-day*, when the *house of God* should be built of lively stones, a spiritual temple, that this predictive promise pointed for its fulfilment.

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15. But Jeshurun waxed fat, and kicked: thou art wakened fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

JOSH. xvii. 14. And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?

15. And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

ISA. xi. 11. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

The Letter.

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

The Spirit.

JER. xxxi. 10. Hear the word of the Lord, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd *doth* his flock.

11. For the Lord hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12. Therefore they shall come and sing in the height of Zion, and shall

9. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left.

NOTE.

The two kingdoms of Ephraim, or Israel and Judah, were ever at variance: "Ephraim envied Judah, and Judah vexed Ephraim."

The house of Israel were first placed under one covenant of *works*; but as soon as the law of *faith* was established, and the new-covenant order of things took place, there was *war* between them, and they were separated from each other; for "these are contrary the one from the other," and cannot exist together. "*But there is hope in thine end, saith the Lord, that thy children shall come again to their own borders.*" The natural branches shall be gathered in to their own olive if they abide not in unbelief. So Ramah shall be comforted, and *all Israel shall be saved.*"

But more especially was it the *herd-men* of the two flocks,—those that boasted on the one hand, that they were Moses' disciples and sat in Moses' seat, and were teachers of the law and guides of the blind,—were at direct variance from those who looked and waited for "the promise through faith;"—the "law of *works*" and the law of *faith*" were contrary the one from the other.

flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

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15. Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were not.*

16. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

18. I have surely heard Ephraim moaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the *yoke*; turn thou me, and I shall be turned; for thou art the Lord my God.

19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

ISA. v. 6. And I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain not rain upon it.

7. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

The Letter.

10. Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the

The Spirit.

ISA. v. 1. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12. Abram dwelled in the land of Canaan; and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13. But the men of Sodom *were* wicked and sinners before the Lord, exceedingly.

NOTE.

The choice of Lot of the well-watered plain of Sodom, represents the planting of Judah in the fruitful land of Judea; or of the old-covenant people in the hill of Zion.

From the scriptures here quoted, there can be no doubt of the fact that Sodom, in its fruitfulness, its wickedness, and its signal overthrow, is intended as an example of Jerusalem and her old-covenant people; likewise the destruction of the old world by the flood. 2 Pet. ii. 5, 6. Jehovah says to this people, "You only have I known of all the nations of the earth; therefore will I punish you for your iniquities." He had distinguished them by special privileges, and he would visit them with special judgments.

After "hewing" them by the prophets, and threatening them with all the curses written in the book of the law, he next sends to these wicked husbandmen his own Son from heaven, saying they will surely reverence my Son, but they they despitefully used and crucified. And then was filled up the measure of their iniquities, for all the righteous blood of all the prophets and righteous men—from the blood of righteous Abel to the blood of Zecharias—was required of that generation, and visited upon them.

We have before seen that the promise of God to Abraham, being through *faith*, and not through the law, embraced the whole family of the elect, whether, like righteous Lot in Sodom, they were the true heirs of promise, or *hidden* ones of God, dwelling in the

2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild gaapes?

5. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6. And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7. For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasantest plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

DEUT. xxxii. 32. For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33. Their wine *is* the poison of dragons, and the cruel venom of asps.

Isa. i. 2. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

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10. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

midst of a rebellious and gainsaying people,—or, whether they yet remained in the olive which is wild by nature. And, as if to show still more clearly, that it is a promise confirmed of God *in Christ*, irrespective of the law, it is repeated after Lot had separated from Abram.

11. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats.

REV. xi. 8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

The Letter.

14. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the Lord.

NOTE.

The inheritance given to Abram was not by the *law*, but by *promise*: therefore, in separating from *him*, Lot placed himself under the law, which dealt upon quite a different tenure. Lot had chosen the cities of the plain because they were *well watered*, and pitched his tent toward Sodom. Figuratively, he had chosen that fruitful vineyard which the Lord of hosts had planted, and from which "he looked that it should bring forth grapes; but it brought forth *wild grapes*."

But Abram's portion was not so; it was the gift of God by promise, and not to be enjoyed, but *waited for*. This last vision causes Abram to remove to

The Spirit.

Ps. lxxxix. 34. My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35. Once have I sworn by my holiness, that I will not lie unto David.

36. His seed shall endure for ever, and his throne as the sun before me.

37. It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

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27. Also I will make him *my* first-born, higher than the kings of the earth.

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29. His seed also will I make *to endure* for ever, and his throne as the days of heaven.

NUM. xxiii. 10. Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

ISA. xl ix. 20. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21. Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

Mamre and Hebron. His "delights are already with the sons of men," even "*the rebellious*;" for he sees that God will bring them "nigh" and reconcile them to himself by the blood of the cross. And again he sets up his memorial; the witness of his faith.

Ps. lxii. 8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

EPH. ii. 7. That in the ages to come, he might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ.

CHAPTER XIII.

The Letter.

1. And it came to pass, in the days of Amrapel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of nations;

2. *That these* made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboim, and the king of Bela, which is Zoar.

3. All these were joined together in the vale of Siddim, which is the salt sea.

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10. And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

NOTE.

Captivity by the hand of their enemies was God's usual method of punishing his people for their sins.

Jerusalem, the *spiritual Sodom*, was besieged and laid waste, and her princes carried captive, many times, by the neighboring nations. Yet would God remember his covenant with their fathers, and repent him of the evil, and deliver them from their enemies. But the people rebelled more and more, though often threatened with a final overthrow, which ultimately came upon them.

The Spirit.

ISA i. 1. The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2. Hear, O heavens; and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3. The ox knoweth his owner; and the ass his master's crib; *but* Israel doth not know, my people doth not consider.

4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5. Why should ye be stricken any more. The whole head is sick, and the whole heart faint.

6. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment,

7. Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Thus also God deals with the militant church; visiting them with his chastening rod, when they forsake his testimonies; and if they repent not, he will “remove the candlestick out of his place.” Yet does it remain sure that his loving kindness will never be removed from the righteous, because “their righteousness is of me, saith the Lord.” They are “kept by the power of God, through faith, unto salvation.”

9. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and we should have been like unto Gomorrah.*

10. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Zech. xiv. 2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Isa. viii. 15. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Ezk. vi. 8. Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

The Letter.

13. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Amer: and these were confederate with Abram.

14. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Note.

The ears of the Lord are ever open to the cry of his people; and he that keepeth Israel never slumbereth nor sleepeth.

The Spirit.

Isa. lxiii. 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Ps. cxxiv. 1. If it had not been the Lord who was on our side, now may Israel say:

2. If it had not been the Lord who was on our side, when men rose up against us,

3. Then they had swallowed us up quick, when their wrath was kindled against us:

4. Then the waters had overwhelmed us, the stream had gone over our soul:

5. Then the proud waters had gone over our soul.

6. Blessed be the Lord, who hath not given us as a prey to their teeth.

7. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

If Sodom had done wickedly, yet must Lot be delivered.

One of the special blessings of the salvation of Christ is, that it is bestowed upon him that *hath no helper*—the distressed and the destitute. He is a brother born for adversity, and he will redeem Israel out of all their distresses. He “saves the children of the needy, and breaks in pieces the oppressor.”

We find that Abram makes use, on this occasion, of the Amorites among whom he dwells. So also it is the method of Jesus to use even his enemies to bring about benefits to his people.

8. Our help is in the name of the Lord, who made heaven and earth.

Isa. xl ix. 25. But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

Ps. cxxvi. 1. When the Lord turned again the captivity of Zion, we were like them that dream.

2. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

3. The Lord hath done great things for us; whereof we are glad.

The Letter.

17. And the king of Sodom went out to meet him (after the return from the daughter of Chedorlaomer, and of the kings that *were* with him), at the valley of Shaveh, which *is* the king's dale.

18. And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20. And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

NOTE.

This victory of Abram and rescue of Lot is the first of the kind recorded in scripture. In its connexion with this typical history it is of high and important import.

From the remarkable manner in

The Spirit.

HEB. vii. 5. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7. And without all contradiction the less is blessed of the better.

8. And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

9. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10. For he was yet in the loins of his father, when Melchisedec met him.

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which this triumph of Abram is celebrated, we perceive it must have allusion to the triumph of Christ over principalities and powers, whom he spoiled when he led *captivity captive* in the death of the cross.

The king of Sodom (Jerusalem) who comes forth to meet and to share the spoils with Abram represents the *Levitical priesthood*, which became extinct at the death of Christ. The appearance too of Melchisedec at this special crisis bringing forth *bread and wine*, the emblems of the great sacrifice for sin, by which Zion is redeemed from her enemies, declares the change which is then to take place both in the priesthood and the covenants.

And lastly the remarkable blessing pronounced by Melchisedec upon Abram points out the Son of God as "*the Lord, the Lord mighty in battle*," whose throne is forever and ever, and the sceptre of whose kingdom is a right sceptre. "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

1. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2. To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace;

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20. And inasmuch as not without an oath *he was made priest*:

21. (For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchizedec:)

22. By so much was Jesus made a surety of a better testament.

Ps. xlv. 1. My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3. Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty.

4. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

5. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

The Letter.

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lifted up my hand unto

The Spirit.

HEB. vii. 11. If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the or-

the Lord, the most high God, the possessor of heaven and earth,

23. That I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich :

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre ; let them take their portion.

NOTE.

This proposal of the king of Sodom, to divide the *spoil* with Abram, shows the blindness and self-righteousness of the Jews, who, ignorant of God's righteousness, sought by their own deeds and observances to render to him an equivalent for the benefits they received. They presumptuously offer that which was already his own, as *the possessor of heaven and earth*. Therefore he says, "Bring no more vain oblations, nor think with the cattle upon a thousand hills and ten thousand rivers of oil ; nay, even with the fruit of thine own body, to redeem a single soul, or give to God a ransom for it."

The system of carnal ordinances was from this time to be blotted out; the rudiments of the world and the commandments and doctrines of men had no more place; for Christ in this typical act of the sacrifice of himself, had perfected forever them that are sanctified : that which all the offerings of the Levitical priesthood could never do; for if perfection could have been obtained by them, then there would have been no need of the order of Melchisedec. If the rulers of Sodom could have conquered their enemies and delivered the people from captivity, then Abram need not have come forth and accomplished the work.

der of Melchisedec, and not be called after the order of Aaron ?

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13. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

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5. So also Christ glorified not himself to be made a high priest ; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6. As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec.

COL. ii. 14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

15. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

16. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new-moon, or of the sabbath-days :

17. Which are a shadow of things to come ; but the body is of Christ.

18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19. And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21. (Touch not ; taste not ; handle not ;

22. Which all are to perish with the using;) after the commandments and doctrines of men ?

23. Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body ; not

in any honor to the satisfying of the flesh.

ISA. XLV. 13. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

CHAPTER XIV.

The Letter.

1. After these things the word of the Lord came unto Abram, in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward.

2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezar of Damascus?

3. And Abram said, Behold, to me thou hast given no seed: and lo, one born in mine house is mine heir.

NOTE.

The path of the righteous,—the way cast up for the ransomed,—is as the shining light that shineth brighter and brighter unto the perfect day.

This gradual development is exhibited in the typical history of Abram. He is first chosen and called of God, then takes possession of the inheritance, in behalf of his seed, while yet he has no son. The full extent of this inheritance is next made known; and now that which has been hitherto darkly intimated, is positively declared,—the gift of a son and heir. Abram affirms that all is of no avail, so long as this heir is withheld. And much more true was it, that till the promised Messiah was given to Zion, she remained uncomforted and unblessed. All of good that the world knows or can conceive, is in him; and without him there is nothing but barrenness and death, guilt and condemnation. It was not in the power of angels or men, nor even of Jehovah him-

The Spirit.

PS. LXXXIV. 11. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12. O Lord of hosts, blessed is the man that trusteth in thee.

LXXXIX. 8. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?

* * * * *

16. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17. For thou art the glory of their strength; and in thy favor our horn shall be exalted.

18. For the Lord is our defence; and the Holy One of Israel is our King.

* * * * *

2. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3. I have made a covenant with my chosen, I have sworn unto David my servant,

4. Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

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34. My covenant will I not break, nor alter the thing that is gone out of my lips.

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46. How long, Lord, wilt thou hide

self, to do good to a world lying in wickedness, except through the gift of his only Begotten and dearly Beloved Son.

The patriarch David, though so highly blessed of God, with distinguished promises of good, complains that the covenant is void, and the former loving-kindnesses of God are gone—so long as he did not see the seed in whom all these *sure mercies* were to be established.

thyself? for ever? shall thy wrath burn like fire?

47. Remember how short my time is: wherefore hast thou made all men in vain?

48. What man *is he that liveth*, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49. Lord, where *are* thy former loving-kindnesses, *which* thou swearest unto David in thy truth?

2 SAM. xxiii. 5. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

The Letter.

4. And behold, the word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto them, so shall thy seed be.

6. And he believed in the Lord; and he counted it to him for righteousness.

NOTE.

Eliezer of Damascus could no more be Abram's heir, than Saul could remain king of Israel after David had been anointed; or, than justification could be of the law instead of faith.

Isaac, the son of Sarah, could alone be Abram's heir; and Jesus, the seed of the woman, the only Begotten and well beloved of the Father, could alone be the "heir of all things."

Though Isaac was the only son of Sarah, yet in him were a seed chosen more numerous than "the stars of heaven or the sands upon the sea-shore." So also in Christ were chosen all that innumer-

The Spirit.

Ps. cxxxii. 11. The Lord hath sworn *in* truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne.

12. If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore.

ACTS ix. 21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23. Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus.

Ps. cxxxviii. 1. I will praise thee with my whole heart: before the gods will I sing praise unto thee.

2. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for

ble multitude that shall surround the throne, to give glory, and honor, and blessing, to him who hath redeemed them to God by his blood.

At this time Abraham was "*in uncircumcision*;" the promise is designed to extend to the Gentile converts, which should crowd the gates of Zion in the gospel day.

Abram had other seed, but they had no part in the inheritance of Isaac; so there are multitudes who have no part nor lot in the blessings of the new covenant, which are in Christ yea and amen, to those only who believe.

thou hast magnified thy word above all thy name.

* * * * *

7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8. The Lord will perfect *that which* concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Rom. iv. 9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

* * * * *

13. For the promise that he should be the heir of the world *was not to* Abraham, or to his seed, through the law, but through the righteousness of faith.

The Letter.

7. And he said unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, Lord God, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11. And when the fowls came down upon the carcasses, Abram drove them away.

NOTE.

From the 34th of Jeremiah, we may learn the meaning of this ceremony. It

The Spirit.

Isa. xlix. 8. Thus saith the Lord, In acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.

GAL. iii. 12. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

* * * * *

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15. Brethren, I speak after the manner of men; though *it be* but a man's

appears that it was the ancient form of making a covenant. The sacrifice was divided, and the parts placed on opposite sides, while the covenanting parties passed between them. This was equivalent to the most solemn oath, and was necessary to confirm the compact; called, therefore, *an oath for confirmation.*

It implies a solemn invocation of the penalty alluded to in the 20th verse, to rest upon themselves if they broke the covenant,—that they should be slain like beasts, and exposed to be eaten by the fowls of the air. God was pleased to choose this figure to reveal to Abram's faith the eternal compact, or "covenant of peace," which was between the Father and the Son;—the *oath* by which God, who cannot lie, confirmed the promise given to Abram. He "*sware by himself,*" "because he could swear by no greater."

The birds were not divided. Possibly the beasts had respect to the atoning sacrifice, and the birds to the people of God who were embraced in the covenant, though not a covenanting party.

Abram drove away the fowls from the carcasses, to show his faith in the fulfillment of its promises or conditions.

In Gal. iii. 17, it is declared that *the covenant* was confirmed of God in Christ, *four hundred and thirty years* before the giving of the law. The vision here granted to Abram must therefore be intended to represent this *confirmation*, in answer to his question, "How shall I know that I shall inherit it?" In Heb. vi. 18-19, reference is made to this same oath and promise of God.

covenant, yet *if it be confirmed*, no man disannulleth or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, *That the covenant*, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

JER. XXXIV. 18. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

19. The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20. I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

HEB. ix. 19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet-wool, and hyssop, and sprinkled both the book and all the people,

20. Saying, This is the blood of the testament which God hath enjoined unto you.

21. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

The Letter.

12. And when the sun was going down, a deep sleep fell upon Abram ; and lo, a horror of great darkness fell upon him.

NOTE.

In view of the mighty conflict which the divine Redeemer was about to endure in making his soul an offering for sin he says, “*Fearfulness and trembling are come upon me, and horror hath overwhelmed me.*”

He was about to sleep the sleep of death ; yet was it not the pains of temporal death that the Son of God feared, but he must also taste of the *second death* ; he must give his *soul* an offering for sin ; must endure all that curse which rested upon his people as transgressors of the law, the full weight of the sentence which had been pronounced upon them, whose sins he bore in his own body upon the tree.

Many martyrs have suffered for the truth’s sake, who have rejoiced and triumphed in the midst of bodily distress ; but far different is their case from that of the Lamb of God. They were divinely supported and comforted with the consolations of the Holy Spirit ; they died as *the righteous* ; and “*precious in the sight of the Lord is the death of his saints.*” But Christ died under a *curse* and not under a *blessing* ; in no other way could he purchase life for his people, who must have borne that *curse* in their own persons, had it not been laid upon him !

The Spirit.

Ps. lv. 4. My heart is sore pained within me : and the terrors of death are fallen upon me.

5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

xxi. 1. My God, my God, why hast thou forsaken me ? *why art thou so far from helping me, and from the words of my roaring ?*

xii. 11. Be not far from me ; for trouble is near ; for *there is none to help.*

12. Many bulls have compassed me : strong *bulls* of Bashan have beset me round.

13. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14. I am poured out like water, and all my bones are out of joint ; my heart is like wax ; it is melted in the midst of my bowels.

* * * * *

20. Deliver my soul from the sword ; my darling from the power of the dog.

21. Save me from the lion’s mouth : for thou hast heard me from the horns of the unicorns.

lxxix. 14. Deliver me out of the mire, and let me not sink : let me be delivered from them that hate me, and out of the deep waters.

15. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

MATT. xxvi. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.

39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou *wilt*.

xxvii. 45. Now, from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli,

lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

The Letter.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

NOTE.

In these words of God to Abram are predicted and promised the future bondage of his seed in Egypt, with the hard service with which they should be made to serve under the iron rule of that Pharaoh that "knew not Joseph," and also the great deliverance which, at the set time, God would work out for them in bringing them out with "a high hand and an outstretched arm," and planting them in the good land which he had given to Abram.

But in this *literal* bondage and deliverance, together with the sure possession of the promised inheritance, were prefigured the greater and *better things* reserved for the true Israel in the gospel day; when they should be delivered from the bondage of sin and Satan, and brought into the glorious liberty of the sons of God, and finally into the full inheritance of the saints above: when also the *prince of this world* should be judged who had held them in captivity.

But this was not to be wholly accomplished until the *fulness of time* should come when *Abram, Isaac, and Jacob* should be gathered in Macpelah; or, when the iniquity of the wicked should be full and ripe for judgment, and the

The Spirit.

Ex. iii. 7. And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

xii. 40. Now the sojourning of the children of Israel who dwelt in Egypt *was* four hundred and thirty years.

41. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

Ps. cv. 36. He smote also all the first-born in their land, the chief of all their strength.

37. He brought them forth also with silver and gold: and *there was* not one feeble person among their tribes.

38. Egypt was glad when they departed: for the fear of them fell upon them.

* * * * *

42. For he remembered his holy promise, and Abraham his servant.

43. And he brought forth his people with joy, and his chosen with gladness:

44. And gave them the lands of the heathen: and they inherited the labor of the people;

45. That they might observe his statutes, and keep his laws. Praise ye the Lord.

lxxviii. 55. He cast out the heathen also before them, and divided them an

mediatorial kingdom ready to be given up to Him who shall reign, "God over all blessed forevermore."

By this solemn *confirmation* of the oath of the covenant, as given to Abraham by promise, we are taught, that in the everlasting counsel of peace, which it revealed, all things were "*well ordered and sure*;" that the bondage of the elect under the power of sin and Satan was a part of the divine *purpose* as well as the method by which they were to be redeemed from it; and that all was "*confirmed of God in Christ*" before it came to pass.

inheritance by line, and made the tribes of Israel to dwell in their tents.

lxxx. 8. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9. Thou preparest room before it, and didst cause it to take deep root, and it filled the land.

10. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11. She sent out her boughs unto the sea, and her branches unto the river.

2 PET. ii. 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

COL. i. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14. In whom we have redemption through his blood, *even* the forgiveness of sins.

The Letter.

17. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

NOTE.

It was in the *evening*, or close of the first dispensation, when its sun went down or was extinguished in that dark night of Gethsemane, that the *smoking furnace* (the bleeding, burning sacrifice), and the *burning lamp* (the divine altar or Eternal Spirit, through which that sacrifice was offered), passed between the *rent veil* of the Redeemer's body, by

The Spirit.

HEB. vi. 16. * * An oath for confirmation is to them an end of all strife.

17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath;

18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us in the gospel, &c.

ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

15. For this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressors under the first testa-

means of which he made his soul an offering for sin!

By the blood of this sacrifice was the new covenant or testament sealed and ratified, which secured to spiritual Israel all the riches of grace, in their length and breadth. Hence the command, "*Feed the church of God which he hath purchased with his own blood.*" By the merits of this blood, the infinite value of this ransom price, has he redeemed to himself all that the Father hath given him. It was "for the joy that was set before him" in the possession of this seed, that Jesus consented and stipulated to endure the cross, despising the shame; and the argument which is held up to stimulate and constrain this seed to serve and glorify their divine Lord, is, that they "are not their own, but are bought with a price, even the precious blood of Christ as of a lamb without spot or blemish."

ment, they which are called might receive the promise of eternal inheritance.

ZECH. vi. 13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

ISA. lxii. 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

xxxi. 9. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

JER. xi. 4. Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5. That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord.

CHAPTER XVI.

The Letter.

1. Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar.

2. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3. And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the

The Spirit.

GAL. iv. 24. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage; which is Hagar.

25. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children.

26. But Jerusalem that is above is free, which is the mother of us all.

27. For it is written, Rejoice thou barren that beareth not; break forth

land of Canaan, and gave her to her husband Abram to be his wife.

NOTE.

The *promise* had been, as we have seen in the last chapter, established by oath. Not a doubt could remain of its ultimate accomplishment; yet the *vision tarried*, and Sarah, impatient at the delay, was content to raise up children by the bondwoman, rather than be wholly destitute. This exemplifies the character and conduct of the children of the first testament. "Ignorant of God's righteousness, they went about to establish a righteousness of their own," instead of submitting to the righteousness of God.

The law was given, or "*added*" to the promise, "because of transgressions;" or to make manifest the guilt of transgression, and the consequent need of a justifying righteousness, that should be independent of the law, and wholly upon another principle,—of grace and not of works.

If Sarah had never tested the value of her own inventions, in the matter of Hagar; had she never been made to feel that Ishmael could not supply the place of Isaac, nor Hagar bring forth, in her *bondage*, that which was to be wholly *free*,—she would not so fully have realized the blessing of the *true heir*, the promised Son, when she received him.

and cry, thou that travalest not; for the desolate hath many more children than she which hath a husband.

iii. 19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, &c.

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21. Is the law then against the promises of God? God forbid; for if there had been a law given, which could have given life, verily righteousness would have been by the law.

JOHN i. 17. For the law was given by Moses, *but* grace and truth came by Jesus Christ.

ROM. iv. 14. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.

15. Because the law worketh wrath: for where no law is, *there is* no transgression.

16. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were;

18. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

The Letter.

4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5. And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was de-

The Spirit.

DEUT. xxvii. 9. And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God.

10. Thou shalt therefore obey the voice of the Lord thy God, and do his

spised in her eyes: the Lord judge between me and thee.

NOTE.

The covenant which God made with Israel at Sinai was mutual and voluntary. They readily replied to the requirements of Jehovah, "*All that the Lord hath said we will do.*" And yet, when made to feel the responsibility of entering into engagements with the Almighty, who cannot look upon sin, and will by no means clear the guilty, they murmur, and complain that his ways are not equal.

Sarah had her own *free will*, in what she had devised and brought about, and yet complains upon the first difficulty that flows from her own devices. So the people of Israel acted freely in promising obedience to the law, even in full view of all the terrors of Sinai; yet they broke the covenant, "*though I was a husband unto them, saith the Lord.*"

While Hagar was in subjection to her mistress we hear no complaints about her; but when she usurped her place, there was contention; for "*the law worketh wrath.*"

commandments and his statutes, which I command thee this day.

xxvi. 16. This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thy heart, and with all thy soul.

17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments:

19. And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken.

xxvii. 26. Cursed be he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

Ex. xxiv. 3. And Moses came, and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

JER. xxxi. 32. Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand, to bring them out of the land of Egypt (which my covenant they brake, although I was a husband unto them, saith the Lord);

EZK. xviii. 25. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, is not my way equal? are not your ways unequal?

The Letter.

6. But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7. And the angel of the Lord found

The Spirit.

ROM. iii. 27. Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28. Therefore we conclude that a

her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

NOTE.

When the handmaid assumes the mistress, or the *law* usurps the place of the *promise*, their real and opposite nature and character are made manifest. If righteousness be by the law, then faith is made void; but the weakness and unprofitableness of the one, must give way to the "better hope."

After God had proclaimed the Sinai covenant, and its total inadequacy to effect that which was required was made manifest, then he again brings to view a better covenant, that should be established with Israel,—not according to that which he had made with their fathers, &c.,—not of the *bondwoman*, but of the *free*; for the *law* can never make the *promise* of none effect; it must be subservient to it; for the promise is "confirmed of God in Christ;" but the law is of works: "He that doeth them, shall live in them," and of course is sure to fail.

The promise was *confirmed* before the giving of the law, to show that the inheritance or heirship was to be wholly of *faith* and not of *works*; and that the *law* was therefore to be in subjection to faith (the old covenant to the new), and not, either to usurp its place or be *excluded* from its service: it was to be continued a *handmaid*, until he should come to whom the promise was made.

man is justified by faith without the deeds of the law.

29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30. Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31. Do we then make void the law through faith? God forbid: yea, we establish the law.

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14. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.

15. Because the law worketh wrath: for where no law is, *there is* no transgression.

16. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were.

18. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be.

1 TIM. i. 8. But we know that the law *is good*, if a man use it lawfully;

9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10. For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11. According to the glorious gospel of the blessed God which was committed to my trust.

The Spirit.

10. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11. And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Note.

The God of Israel has ever had a controversy with those that he once called his old-covenant people.

They were multiplied and distinguished by various privileges as God's peculiar people; but as their advantages, so were their transgressions. And as he delighted in them to build them and to place them, so he has turned to destroy and scatter them, till they have become a byword and a hissing among all people. They dwell in the presence of their brethren of other nations, yet without being *of them*; for they have been miraculously preserved a distinct people, as a standing monument,—a *pillar of salt*, to this day!

This character of the children of the bondwoman, also indicates the adverse features of the two covenants—that they are totally dissimilar and distinct from each other.

The Letter.

ISA. x. 22. For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

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17. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18. And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

19. And the rest of the trees of his forest shall be few, that a child may write them.

DEUT. xxviii. 64. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

xxxi. 21. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

* * * * *

27. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord.

CHAPTER XVII.

The Letter.

1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with him, saying,

4. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.

NOTE.

This chapter reveals to Abraham by promise, the future glory and fruitfulness of the church under the gospel dispensation, when the blessing of the new and everlasting covenant would be sealed to the heirs of promise, and they should enter into possession of them.

In the first verse is recognised the nature of these blessings, in causing those who received them to walk in newness of life. In this is the new covenant better than the old; it is established upon better promises; its chief glory

The Spirit.

Isa. iv. 1. Thus saith the Lord, Keep ye judgment, and do justice, for my salvation is near to come, and my righteousness to be revealed.

2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5. Even unto them will I give in my house and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all people.

8. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him.

lv. 3. Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4. Behold I have given him for a

and excellency is, that it writes the law of God *upon the heart*; puts his *fear within*, and thus keeps the feet of the saints from straying from the path of his testimonies.

The children of the new covenant are all *born again*, born of water and the Spirit; created anew in Christ Jesus, and made partakers of eternal life. They live and walk by *faith*, and thus are called the children of Abraham, to whom this law of faith was first given by promise and sealed with that typical rite which represented the new birth, or the work of the Holy Spirit upon the heart, the Spirit of adoption, whereby the heirs of promise or children of the covenant cry, *Abba, Father*. Thus Abram becomes *Abraham*, the *father of a multitude*, as the representative of the Lord Jesus Christ, the “everlasting Father” of his elect and chosen seed.

By the new and everlasting covenant God becomes a *Father* to his people, or the heirs of promise, by two immutable and unalienable titles. First, they are his children by union with Christ the Son: being chosen and embraced in him, as members of his mystical body, and joint heirs with him of the heavenly inheritance; and, second, they are children because they are “*born of God*,” begotten again “of incorruptible seed, of the word of God which liveth and abideth for ever.” Hence we see, that in view of this relationship, Abram as a type, becomes *Abraham*, the father of a multitude.

witness to the people; for a leader and commander to the people.

5. Behold thou shalt call a nation that thou knowest not; and nations that know not thee shall run unto thee, because of the Lord thy God; and the Holy One of Israel, for he hath glorified thee.

6. Seek ye the Lord while he may be found, call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

9. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off.

The Letter.

10. This *is* my covenant, which ye shall keep, between me and you, and

The Spirit.

JER. xxxi. 1. At the same time, saith the Lord, will I be the God of all the

thy seed after thee; Every man-child among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

NOTE.

The literal seed of Abraham—the Jews, *as a nation*—were separated, distinguished, and made manifest by the rite of circumcision, so that he who was not circumcised of this nation, whether native born or bought with money, was cut off from the people as not belonging to them. It was an outward sign that they were of that people to whom God had given his covenant by promise; and when that same people were afterwards placed under a law of works, this sign would have “profited” them by recognizing their title to what that covenant promised, *provided they had kept it*. As Paul says, “*Verily circumcision profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision.*”

All these things are but a shadow or similitude of the better things of the covenant of grace; which, as we have before said, promised all its subjects the “circumcision of the heart,” the renewing of the Holy Spirit to make them new creatures in Christ; for “except ye be born again ye can in no wise enter the kingdom of heaven,” or be numbered with the household of faith—the *spiritual Israel*. Whoever, therefore, that

families of Israel, and they shall be my people.

* * * * *

33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor; and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name.

36. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

37. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.

iv. 3. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

Rom. ii. 25. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore, if the uncircumcision keep the righteousness of the law, shall

shall join themselves to this people, and shall be found lacking this *token of the covenant*, shall be “cut off,” they have no part or lot in the matter.

Again, there is another promise involved in the rite of circumcision, which is brought to view in the 11th verse of Col. ii., where the whole church of Christ are said to be *spiritually circumcised* or delivered from sin by the death of Christ;—so that they are *dead with him* to sin, and to all the ceremonies which implied that sin was untaken away.

It is the circumcision of the heart, or the new birth, which constitutes a true Israelite—an heir and member of the kingdom of heaven. To such the Lord says, “Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty.” Hence the Apostle Peter, speaking to such, says, “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.”

not his uncircumcision be counted for circumcision?

27. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28. For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29. But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit *and* not in the letter; whose praise *is* not of men, but of God.

COL. ii. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

GAL. vi. 6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

The Letter.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16. And I will bless her, and give thee a son also of her: yea, I will bless her and she shall be a *mother of nations*; kings of people shall be of her.

NOTE.

Another feature in the promise of

The Spirit.

ISA. liv. 1. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the Lord.

2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

grace is here developed. Hitherto no mention has been made of Sarai;—no intimation that the seed promised should be born of her, the “barren” and “desolate,” who has so long sat solitary and alone, saying, “*The Lord hath forgotten me, my God hath forsaken me.*”

Christ was not to take the nature of angels, but the seed of Abraham; hence all the promises made to Abraham concerning his seed had primary reference to Christ. “*If ye are Christ's, then are ye Abraham's seed, and heirs according to promise.*” Again, as if this truth needed to be often repeated, as in danger of not being understood, it is added, “*He saith not, and to seeds as of many, but to thy seed which is Christ.*” It is also said, “*In Isaac shall thy seed be called,*” because though the promises and blessings of the covenant are all *in Christ*, yea, and in him amen,—yet they are there treasured for his people—for all that are the called according to his purpose.

Sarai now becomes Sarah, the “*free woman*”—“the Jerusalem above, which is the mother of us all:” of all the churches of Christ in the world; and of every individual believer. In giving birth to Isaac she gave birth to them all *in a figure*. So when Jesus was *born of a woman*, all his spiritual people were born with him. “Behold I make all things *new*,” said the Lord in view of the change from the barrenness and death of the first testament to the fruitfulness, and life, and glory of the “ministration of the spirit.” Even the name of Sarai is changed, and the Gospel Zion is distinguished from the Jerusalem that is in bondage, by being called by the name of her Lord and husband, instead of bearing the shame of her widowhood.

Under the law, the church of Christ was barren and desolate; but by the death of the cross, in which Jesus, her bondsman, suffered in his own body the sentence due to her, she became dead to her first husband, and free to be “married to another, even to him who is raised from the dead, that her fruit might be unto God.” In like manner Sarai, the barren wife of Abram, be-

3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more.

5. For thy Maker *is* thy husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

GAL. iv. 26. But Jerusalem which is above is free, which is the mother of us all.

27. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28. Now we, brethren, as Isaac was, are the children of promise.

ISA. xlix. 11. And I will make all my mountains away, and my highways shall be exalted.

12. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

* * * * *

22. Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the Lord: for

comes by the promise *Sarah*, the mother of all Israel.

they shall not be ashamed that wait for me.

xlii. 2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

The Letter.

17. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

18. And Abraham said unto God, O that Ishmael might live before thee!

NOTE.

Abraham here is speaking the language of Zion, when she was "*yet without strength*"—when she looked with sorrow and regret at the prospect of losing her children, and could not see how others could be raised up to her in her weak and desolate condition. Subsequently, however, when the child of promise was actually born, and she had proved that nothing was too hard for the Lord, she, or at least Abraham, who speaks and acts for her, "counted that God" (who had given him, when there was no hope, and then commanded that he should *die*) "was able also to raise him from the dead."

This plea in behalf of Ishmael, reminds us of the lamentations of Jesus over Jerusalem, when she was about to be left desolate; and also of the words of the Lord respecting backsliding Ephraim:—"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah, and set thee as Zeboim? My heart is turned within me, my repents are kindled together."

The gift of a Saviour when man was yet without strength; yea, when he was an *enemy* by wicked works,—dead

The Spirit.

Isa. xl. 21. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22. *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23. That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24. Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25. To whom then will ye liken me, or shall I be equal? saith the Holy One.

26. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

28. Hast thou not known, hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?

in trespasses and sins; when all had gone out of the way, and none were righteous, no not one,—this is indeed marvellous in our eyes! It is high above our ways and our thoughts, and belongs wholly to Him with whom all things are possible, and who does it for his own name's sake.

Human reason would judge it much easier and more suitable for Ishmael to be made heir of the promise than to raise up one wholly out of the natural order of things. So also concluded the Jewish people, who, being ignorant of God's righteousness, went about to establish a righteousness of their own. They doubtless thought their own imperfect obedience a safer and better ground of confidence than a promise unseen and to be waited for; and which was altogether resting upon the obedience of another.

there is no searching of his understanding.

29. He giveth power to the faint; and to *them that have* no might he increaseth strength.

30. Even the youths shall faint and be weary, and the young men shall utterly fall.

31. But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and they shall walk, and not faint.*

xlii. 8. *I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.*

9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

The Letter.

19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall be beget, and I will make him a great nation.

21. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

The Spirit.

Isa. vii. 14. Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Ps. lxxxix. 23. And I will beat down his foes before his face, and plague them that hate him.

24. But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25. I will set his hand also in the sea, and his right hand in the rivers.

26. He shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation.

NOTE.

Here we find the distinction between the children of the promise and the children of the flesh. This distinction, though plainly and repeatedly declared throughout this entire typical history, and again insisted on in the new testament, is yet not fully understood. In consequence of confounding this subject, wrong inferences are drawn, and wrong conclusions made. The children of the bondwoman are confounded with the children of the free, and they are made heirs of that which does not belong to any but the seed of promise.

In the promise made to Abraham in behalf of Ishmael, we see the inheritance of *typical Israel as a nation*; a people "numerous as the stars of heaven, or sands upon the sea-shore," ruled by twelve princes, and otherwise privileged and blessed for two especial reasons: first, because they were a type of the church of Christ—and second, because they were *Abraham's seed*.

As types of the church, God showed forth in them and by them all the great purpose of his grace in Christ concerning his spiritual Israel. Hence much that is said of them and to them as *types*, is misunderstood as being designed for them as a people. Their blessing, as *Abraham's seed*, is also involved with their typical character, and both cease together, so far as the nation is concerned, and the children of the flesh were united with the children of promise.

The typical dispensation, with all its handwriting of ordinances, ceased with the death of Christ, and was nailed to his cross. "*The promise*," in all its extent, was fulfilled in him; of course all that was promised to Abraham concerning "*his seed*," whether Isaac or Ishmael, or their descendants, was at that time accomplished, and ceased to be any longer in force.

27. Also I will make him *my* first-born, higher than the kings of the earth.

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29. His seed also will I make to *endure* for ever, and his throne as the days of heaven.

* * * * *

34. My covenant will I not break, nor alter the thing that has gone out of my lips.

35. Once have I sworn by my holiness that I will not lie unto David.

36. His seed shall endure for ever, and his throne as the sun before me.

37. It shall be established for ever as the moon, and as a faithful witness in heaven.

Rom. ix. 1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart.

3. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh:

4. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;

5. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

6. Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel:

7. Neither because they are the seed of Abraham, *are they* all children: but, in Isaac shall thy seed be called;

8. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

MAL. i. 2. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? *Was not Esau Jacob's*

brother? saith the Lord: yet I loved Jacob,

3. And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

The Letter.

22. And he left off talking with him, and God went up from Abraham.

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

NOTE.

It is in the house of his mediatorial kingdom upon earth, that Jesus institutes ordinances and laws; therefore it is said, "God went up from Abraham."

God had just declared that Ishmael was not the heir of promise, and that his portion was distinct from Isaac's. Yet the rite of circumcision passes upon him, and also upon all the male *servants* of Abraham. This is according to the design of that *rite*, as we have before described; it being to separate between Israel and the heathen nations about them.

But we find in the history of these children of the bondwoman, that they *rested in the law*. Blind and ignorant of the true meaning of its types and shadows, they imagined that the observance of these entitled them to favor. Thus by the deeds of the law they expected to be justified. It was only those among the thousands of Israel who looked and waited for the righteousness of faith, and who saw at the end of all these shadows, the "better thing" which they predicted, that really profited by these things; to the rest, "their table became a snare, and a trap, and a stumbling block."

The gospel was preached to them as well as unto us. It was preached under all the dealings of God with them, and

The Spirit.

1 COR. xv. 1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2. And were all baptized unto Moses in the cloud and in the sea;

3. And did all eat the same spiritual meat;

4. And did all drink the same spiritual drink. (For they drank of that spiritual Rock that followed them: and that Rock was Christ.)

5. But with many of them God was not well pleased: for they were overthrown in the wilderness.

6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7. Neither be ye idolators, as *were* some of them: as it is written, The people sat down to eat and drink, and rose up to play.

8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

12. Wherefore let him that thinketh he standeth, take heed lest he fall.

HEB. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

all the ceremonies of their worship,—but it was not mixed with faith in them that heard. “They all passed together through the sea and the cloud, and were all baptized unto Moses,” as well as circumcised. They all eat and drank of the table in the wilderness which represented the Rock of Salvation; for they were all the *professed* people of God. Yet it appears that with almost the entire nation (only two exceptions), God was not pleased; they were empty *carrion*, instead of living souls and new creatures in Christ; and they fell in the wilderness. What profit was there to these in circumcision? None,—unless they had kept the whole law.

2. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;

3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

iv. 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

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6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7. (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.)

8. For if Jesus had given them rest, then would he not afterward have spoken of another day.

CHAPTER XVIII.

The Letter.

1. And the Lord appeared unto him in the plains of Mamre: and he set in the tent-door in the heat of the day;

2. And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground,

3. And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

4. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5. And I will fetch a morsel of

The Spirit.

MAL. iii. 1. Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom we seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer

bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

8. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

NOTE.

In the last chapter was described the people of the first or old covenant; and their perversion of the dispensation committed unto them. It was there observed that only two of the vast number that came out of Egypt were permitted to enter the promised land, because of their disobedience. Yet did not their children profit by their fate; but when they had been placed in the good land, they likewise rebelled and vexed the Holy Spirit. After chastising them often, and threatening them with being cast off for ever, the Lord determines to execute upon them the fierceness of his anger. For this purpose he now comes forth in the *heat of the day*, to make known to Abraham his servant, that which he is about to do. In like manner, in the 3d chapter of Malachi, just before the birth of the Messiah, he makes known to his old covenant people, that he is about to visit them "as a refiner's fire and fuller's soap," to "purify the sons of Levi," and to separate "between the righteous and the wicked, between them that serve God and them that serve him not."

unto the Lord an offering in righteousness.

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7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

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13. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

14. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

15. And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt God* are even delivered.

16. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return, and discern between the righteous and the wicked;

The Letter.

9. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10. And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him.

NOTE.

The "day of vengeance" is always the "acceptable year of the Lord." Salvation to Zion, is always accompanied with destruction to the wicked; the wheat is gathered when the chaff is burned. Before the Lord makes known to Abraham that he is about to destroy Sodom, the typical Jerusalem that is in bondage with her children—he first confirms the promise to him of a son.

The Lord is represented as asking, "Where is Sarah thy wife?" At a time when his professed people had gone away backward from his ordinances—when "truth had fallen in the streets, and he who asked for judgment made himself a prey,"—it might well be inquired, Where is she that I espoused to myself?—that has been called by my name?—that, in the love of her espousals, went after me in the wilderness? Where is Zion, the city of the Lord? "Return, O backsiding daughter, for I am married unto you."

Sarah was truly *hidden out of sight*,—behind the door of the tent. Yet she heard the voice of her Lord, even where she was. The true sheep never are so far astray, as not to hear the voice of the Shepherd when he calls.

Hitherto the promise has been made to Abraham; Sarah has never been personally addressed upon the subject. But now, that the fulness of time drew nigh, when the Son should be given, in whom "all the families of the earth

between him that serveth God and him that serveth him not.

The Spirit.

ZECH. viii. 2. Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain, * * * *

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6. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.

7. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;

8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

ISA. lii. 1. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money.

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7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good,

should be blessed," Sarah is also called to believe and rejoice in the promised good. In like manner, we find that the new covenant is first confirmed of God in Christ, as typically represented by Abraham and afterwards by David. But subsequently, when near at hand, the "*whole house of Israel*," or the church, is recognized as joint heir with her Lord and Head, to these blessings. "*I will make a new covenant with the house of Israel and the house of Judah, saith the Lord*," &c.

that publisheth salvation; that saith unto Zion, Thy God reigneth;

8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.

The Letter.

11. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13. And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14. Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

NOTE.

It hath not entered the heart of man to conceive the things of the Spirit, the mysteries of divine grace; they are not only above reason, but contrary to all the wisdom of man.

When the first covenant had waxed old, and was about to be taken out of the way, for the weakness and unprofitableness thereof, then room is made for the new. When the Jerusalem which is in bondage with her children, is cast out to pass away for ever, and be no

The Spirit.

ZECH. viii. 6. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.

7. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;

8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9. Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built.

ISA. lii. 16. That he who blesseth himself in the earth shall bless himself in the God of truth; and he that swearth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17. For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

more remembered nor come into mind; then behold the new Jerusalem! the "new heavens and the new earth," in which dwelleth righteousness!

The first heavens and earth, as also the first dispensation, was the work of the Lord. In the beginning he laid the foundation of them: "they shall perish, but *he* remaineth: they all wax old as doth a garment; as a vesture shall he fold them up and they shall be changed. But he is the same, and his years have no end." In like manner he orders and establishes his spiritual kingdom: takes out of it all things that offend, that perish with the using, and sets judgment and righteousness in the earth; puts to silence the ignorance of man, confounds the wisdom of the wise, and makes his own counsel stand for ever.

The passing away or annulling of the old covenant, and establishment of the new, as following each other in order of time, is exemplified in the near proximity of the two events which typically represent each of them, viz.: the destruction of Sodom, and the birth of Isaac.

18. But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

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24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

JOHN i. 12. But as many as received him, to them gave he to become the sons of God, *even* to them that believe on his name.

13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

ISA. li. 12. I, *even* I, am he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass :

13. And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor?

The Letter.

16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And the Lord said, Shall I hide from Abraham that thing which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I know him, that he will

The Spirit.

JOHN v. 19. Then answered Jesus, and said unto them, Verily, Verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

NOTE.

In this passage the mediatorial character and office of Christ is alluded to, as connected with what is about to be done. "If his children forsake my law, and walk not in my testimonies, I will visit their transgressions with the rod, and their iniquities with stripes; nevertheless my loving kindness will I not take from him, nor suffer my faithfulness to fail." His sceptre is a sceptre of righteousness, and "in his days shall the righteous flourish," while "he shall break in pieces the oppressor."

21. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22. For the Father judgeth no man; but hath committed all judgment unto the Son:

23. That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

ISA. ix. 7. Of the increase of *his* government and peace *there shall* be no end, upon the throne of David, and upon his kingdom; to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

xli. 25. I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

The Letter.

20. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

NOTE.

The divine Mediator, in leaving the abodes of glory to become a servant and messenger of the covenant, *came down* infinitely low, even to the fallen and degraded children of men.

By undertaking the office of his mediatorial relation to his church as prophet, priest, and king, he pledged himself, as the keeper of Israel, to watch over them night and day. His dwelling place is Zion, and he is ever with his people. But there are special visitations, both of mercy and of judgment, when he signally displays his favor to his chosen, and when hypocrites and

The Spirit.

EZK. viii. 4. And behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

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12. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

13. He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations than they do.

14. Then he brought me to the door of the gate of the Lord's house, which *was* toward the north; and behold, there sat women weeping for Tammuz.

15. Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater abominations than these.

16. And he brought me into the in-

those that are at ease in Zion are made afraid.

The eighth of Ezek. represents the Lord Jesus in one of these seasons of special visitation. He searches his Jerusalem as with candles, digs into the walls, and enters the chambers of imagery in which they were engaged in their guilty abominations. And when he had seen all, he pronounces the sentence of vengeance upon their idolatrous city.

All this is speaking after the manner of men, as in the present instance when he says, he will "come down" and see whether the city of Sodom had done altogether according to the cry of it. It is doubtless designed to express the forbearance, which, as a faithful high priest, who knows that his people are but flesh, he exercises over them.

The Letter.

22. And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord.

23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

NOTE.

Both the old and the new dispensations employ the ministry of angels. They are said to ascend and descend upon the Son of man, because they are employed in the work of his kingdom, and through the medium of his peace-making righteousness, to minister to the heirs of salvation.

ner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

17. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18. Therefore will I also deal in fury, mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

The Spirit.

NUM. xiii. 13. And Moses said unto the Lord, Then the Egyptians shall hear *it* (for thou broughtest up this people in thy might from among them),

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15. Now if thou shalt kill *all* this people as one man, then the nations, which have heard the fame of thee, will speak, saying,

16. Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken,

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19. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

HEB. vii. 22. By so much was Jesus made a surety of a better testament.

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24. But this man because he con-

Abraham here appears as the intercessor for Israel—that the righteous should not perish with the wicked. His special desire appears to be, that Sodom should be saved through the number of righteous that may be found in it; but does not ask for the righteous to be brought out or delivered from the evil. He doubtless knew that those who were then alive in the city, that were righteous, would be safe; but this intercession seems to point to the saving of the city, for the sake of those who might hereafter believe. This was not the divine purpose. As a people they must be cast off; and this intercession, which typically alludes to that of Christ for his people to the end of time, in that nation is only available for the "remnant according to the election of grace," who should finally be saved, though not by *their covenant*.

Abraham, like Moses, pleads for the honor of God's great name, that it be not profaned among the heathen.

The Letter.

26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30. And he said *unto him*, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the

tinueth for ever hath an unchangeable priesthood.

25. Wherefore he is able to save to the uttermost all that come unto God through him, seeing he ever liveth to make intercession for them.

JER. vii. 13. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14. Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15. And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

The Spirit.

MATT. v. 13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on a hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Ps. cxi. 23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24. Yea, they despised the pleasant land, they believed not his word:

Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

NOTE.

This intercession of Abraham for Sodom has reference to both covenants, and to the office of both Moses and Christ as mediator between God and Israel. By the terms of the first covenant there were "*none righteous—no not one;*" therefore after pleading for the people of that covenant, that they might be saved if even ten righteous were found among them, and the Lord accepts the terms, Abraham ceases to plead any farther, well knowing that they were *all gone out of the way*. In like manner Moses interceded for Israel in the wilderness, and God replies—"I have pardoned according to thy word," by which we are to understand that he forbore to visit upon them the fierceness of his anger, because the *word* of Moses had respect both to typical and spiritual Israel; therefore the *one* were spared to show that the other would be finally pardoned at the *word* of the Mediator of the better covenant. Yet he immediately adds that they should *never enter his rest*; by which we see that as a nation they were finally cast off, though a small remnant (Caleb and Joshua) were permitted to enter the land; to show that in like manner, under the new covenant, the Jews as a people would be cast off; all except the "remnant according to the election of grace."

25. But murmured in their tents, and hearkened not unto the voice of the Lord.

26. Therefore he lifted up his hand against them, to overthrow them in the wilderness.

NUM. xiv. 20. And the Lord said, I have pardoned according to thy word:

21. But as truly as I live, all the earth shall be filled with the glory of the Lord.

22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23. Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoke me see it.

MATT. xxiii. 36. Verily, I say unto you, All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

ISA. x. 19. And the rest of the trees of the forest shall be few, that a child may write them.

20. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21. The remnant shall return, even the remnant of Jacob, unto the mighty God.

22. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

The Letter.

33. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

NOTE.

The typical intercession of Abraham, as we have before observed, embraced not only that which was about to be abolished, but that also which should remain; the "remnant, according to the election of grace." For the one he was accepted, but not for the other; for *Isaac*, but not for *Ishmael*.

This intercession also illustrates very forcibly the words of Christ in the 5th chapter of Matt., where he represents his elect as "the salt of the earth"—"the light of the world." Sodom is prayed for upon the plea that even *ten righteous* might be found in her! How important then to a corrupt, perishing world that lies in wickedness, is the existence among them of *this salt*; even the smallest portion of it will preserve from immediate ruin, a whole city. Yet are these few righteous esteemed by the wicked as the offscouring of all things! They would not permit one of them to live, had they their own will! How little they realize that the world itself stands only for the elect's sake; for the moment the last *living stone* is gathered into the building, and the church of God is complete, then "the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat!"

When the Lord leaves *communing* with Abraham, the fate of the city is determined;—it is left *desolate*, to lament, that, in the day of its visitation, it had not known the things that belonged to its peace. When Jesus no longer intercedes, the door of salvation is shut.

The Spirit.

MATT. xxiii. 36. Behold your house is left unto you desolate.

* * * * *

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

ROM. xi. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back always.

11. I say then, Have they stumbled that they should fail? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

MATT. xxiv. 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

* * * * *

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37. But as the days of Noe were, so shall also the coming of the Son of man be.

CHAPTER XIX.

The Letter.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground;

2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

NOTE.

It was in the *evening* of the first testament, that the "lost sheep of the house of Israel," the remnant that were found among their many thousands, like "new wine in the cluster," were gathered out by the divine shepherd, before the great and terrible day of the Lord.

By reference to the 18th chapter, and the settlement of Lot in Sodom, it will be seen that this event has allusion to the planting of Judah in Jerusalem. In the description given by Christ of the destruction of this city, he reveals the signs and tokens of that signal visitation, in order that his disciples might know them, and flee to the mountains before it should come to pass.

It is remarkable that the scriptures speak of the *destruction of Jerusalem* and the *end of the old dispensation*, and the *end of the world*, as one and the same. The types also of these three things are always identified with each other. This is probably because the great features of each of these events are the same; in each, there will be a separation of the righteous and the wicked, the just and the unjust, the wheat and the tares, the sheep and the goats; with the condem-

The Spirit.

2 PET. ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly;

7. And delivered just Lot, vexed with the filthy conversation of the wicked.

EZK. ix. 4. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5. And to the others he said in my hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6. Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

MATT. xxiii. 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the fur-

nation of the one and the justification of the other.

It is noticeable that both Abraham and Lot are found by their heavenly visitors in a state of *watching*; like servants, "looking for the coming of their Lord," ready to hear and do his bidding.

nace of fire: there shall be wailing and gnashing of teeth.

JOHN x. 27. My sheep hear my voice, and I know them, and they follow me;

28. And I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand.

ISA. lxv. 8. Thus saith the Lord, As the new wine is found in the cluster, and *one* saith, Destroy it not: for a blessing *is* in it: so will I do for my servants' sake, that I may not destroy them all.

9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

The Letter.

4. But, before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5. And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6. And Lot went out at the door unto them, and shut the door after him,

7. And said, I pray you, brethren, do not so wickedly.

8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye unto them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

The Spirit.

MATT. xxiii. 31. Wherefore, ye be witness unto yourselves, that ye are the children of them which killed the prophets.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

ACTS xvii. 5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

NOTE.

The only characters upon which Jesus pronounced a "woe," when he was on earth, were the Pharisees and teachers of the Jewish law. These were, of all others, the most bitter against the doctrines of the gospel and the image of God, manifest in his Son.

After his death, the Jews continued to persecute his people, even to strange cities. They had trials of every kind, and deaths in every form. "They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy."

The men of Sodom could be little worse than this, nor better merit the doom that fell upon them. Spiritual wickedness in high places is the worst of all abominations. The "man of sin," sitting in the temple of God, is more to be feared, than all the foes of flesh and blood. And the mother of harlots, who, if not Jerusalem itself, is exceedingly like her, is "drunk with the blood of the saints."

The Letter.

10. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

NOTE.

One of the most signal judgments which fell upon the Jewish people, is that judicial blindness, by reason of which they so totally misapprehend the nature of their own dispensation; so that, what "would have been for their welfare, became a snare and a trap, and a stumbling-block" to them.

A veil is over the face of Moses, so that they cannot see to the end of that which is abolished;—even unto this day this veil remains untaken away. Yet is there a promise, that when the fulness of the Gentiles shall be come in, it shall

6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also;

7. Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, *one Jesus*.

vii. 51. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers;

53. Who have received the law by the disposition of angels, and have not kept it.

54. When they heard these things, they were cut to the heart, and they gnashed on him with *their teeth*.

The Spirit.

ISA. lix. 7. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

8. The way of peace they know not: and *there* is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10. We grope for the wall like the blind, and we grope as if *we had no eyes*: we stumble at noon-day as in the night; *we are* in desolate places as dead men.

ROM. xi. 7. * * * ; but the election hath obtained it, and the rest were blinded.

be removed. "Blindness, in part, has happened to Israel," but the promise is *sure to all the seed*. The gospel concludes all in unbelief,—all under sin,—that the free grace of the gospel might come on all through Christ. For this cause, Abraham received circumcision, as the seal of the righteousness of faith, which he had, *being uncircumcised*, that the promise might come on the Gentiles through faith.

8. According as it was written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

9. And David said, Let their table become a snare and a trap, and a stumbling-block, and a recompence unto them.

10. Let their eyes be darkened, that they may not see; and bow down their back alway.

2 COR. iii. 13. And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14. But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15. But even unto this day, when Moses is read, the veil is upon their heart.

16. Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

The Letter.

12. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, whatsoever thou hast in the city, bring them out of this place:

13. For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

14. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law.

NOTE.

The gospel of the kingdom was preached in Judea from the days of

The Spirit.

ISA. liii. 1. Who hath believed our report? and to whom is the arm of the Lord revealed?

JER. vi. 8. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9. Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.

PS. lvi. 5. Which will not hearken

John the Baptist to its final overthrow. All men, everywhere, were commanded to repent; the apostles labored zealously to turn the people from the error of their ways to the wisdom of the just.

Paul was willing even to be "accursed from Christ"—or to endure the cursed death of the cross, which he endured, if Israel could be saved;—yet very few of that deluded people received the truth of the gospel.

It was this last visitation,—the testimony of divine truth,—the clear light of the gospel, which was the last *witness* sent to them, and finally sealed their condemnation. "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." "They have seen and hated both me and my Father." "This is the condemnation, that light has come into the world, and they have loved darkness rather than light, because their deeds were evil."

The Letter.

15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

NOTE.

It was in the *morning* of the gospel day that the remnant, according to the election of grace, were called and sepa-

to the voice of charmers, charming never so wisely.

MATT. xxiv. 2. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

ACTS ii. 37. Now when they heard this, they were wicked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said upon them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

The Spirit.

MATT. xxiv. 16. Then let them which be in Judea flee into the mountains:

17. Let him which is on the housetop not come down to take anything out of his house:

18. Neither let him which is in the field return back to take his clothes.

JUDE 22. And of some have compassion, making a difference:

23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

DAN. ix. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week; and in

rated from an unbelieving nation, into the kingdom of heaven: from a covenant which waxed old and was ready to vanish away, into a new and everlasting covenant, "even the sure mercies of David."

Even Lot *lingered*, as if reluctant to leave Sodom, and as if hardly sure of trusting to a new and untried abode. We find, also, how *slow of heart* to believe were the first converts to the faith; how prone they were to cling to their former covenant, and how fearful of venturing out from this tottering shelter to the broad room of gospel liberty!

The doctrine of justification by faith alone, without the deeds of the law, was so new, and so startlingly different from the hard bondage under which they had served, while the *yoke* of ordinances rested upon their neck, that the news was too good to be credited in all its extent. They felt that it would be safer, at least, to keep within the confines of

the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

JER. li. 6. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the Lord's vengeance: he will render unto her a recompence.

HEB. vi. 18. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge, to lay hold upon the hope set before us.

the law, lest they might, after all, need its help to preserve them from the condemnation of the wicked.

The Letter.

18. And Lot said unto them, Oh, not so, my Lord!

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die:

20. Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither! (*is* it not a little one?) and my soul shall live.

NOTE.

It appears from the words of Christ (Matt. xi. 12, 13), that the dispensation of the law continued *until John*. He adds, that from that time, "*the kingdom of heaven suffereth violence, and the violent take it by force.*" Now, it is evident that, though the coming of the kingdom of heaven was preached from that time, it did not actually appear, as set up in gospel order, until the day of Pentecost.

The Spirit.

MAL. iv. 5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

MATT. xii. 11. Verily, I say unto you, Among them that are born of women, there has not risen a greater than John the Baptist: Notwithstanding, he that is least in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force,

13. For all the prophets and the law prophesied until John,

14. And if ye will receive *it*, this is Elias which was for to come.

JER. xlvi. 25. The horn of Moab

These words of Christ, therefore, seem to imply that those who believed this preaching, pressed or fled to the kingdom of heaven, for refuge, during this interval of time, even though *not established in its strength upon the top of the mountains*, but while, with its king, it was in the valley of humiliation; thus taking it as it were by force.

This period of time was just *three years*, or during the personal ministry of Christ.

This city of Zoar, to which Lot plead to be permitted to flee, instead of escaping to the *mountain*, is the figure of this "*little one*," or this short and intermediate state of things. Zoar signifies a *HEIFER OF THREE YEARS OLD*. If we compare this fact with the ordinance of the law relative to the *water of separation*, or *purification*, we may easily conceive the connection between these two things. The sojourn in *Zoar* served to separate between the two dispensations,—to *purify* from the old, and *prepare* for the new. Hence John is said to be sent "*to make ready a people prepared for the Lord*."

is cut off, and his arm is broken, saith the Lord.

26. Make ye him drunken; for he magnified *himself* against the Lord: Moab also shall wallow in his vomit, and he also shall be in derision.

27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy.

NUM. xix. 2. This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is no blemish, and upon which never came yoke*:

3. And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:

4. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5. And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

* * * * *

20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean.

21. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

The Letter.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken.

22. Haste thee, escape thither: for I cannot do anything till thou be come thither; therefore the name of the city was called Zoar.

23. The sun was risen upon the earth when Lot entered into Zoar.

NOTE.

Though the three years' personal ministry of Christ was under the law, in one sense, yet was it a sense that absolved it from the fate of the people of the curse; because it was the *fulfilling* of the law, and therefore not under the curse. Christ did what no other man did—he rendered all that the law required—a perfect obedience, even to the uttermost farthing; therefore those that were gathered under his righteousness—as a hen gathereth her chickens under her wings—needed not to fear the fiery indignation that devoured the adversaries.

It was not only under the *law*, but under the *gospel*. “The Sun of righteousness had risen with healing in his wings.” The *gospel* was preached—its ordinances were instituted and observed, at least as far as the state of things would allow. The *supper* was not observed, because as yet the passover was not *offered*; the Lamb of God, whose body and blood must first become a sacrifice for sin. Baptism was administered, not as a legal rite, but as a preparation for the kingdom, and only to the subjects or children of the kingdom; the only change afterwards being in the *name* with which the ordinance is sealed; for the covenant not being as yet fully completed, it was not ready for the signature of all the *contracting parties*, and was therefore administered “in the name of Jesus,” instead “of the Father, the Son, and the Holy Ghost.”

The Spirit.

MAL. iv. 2. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

ZECH. ix. 10. And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11. And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the Lord.

ISA. x. 20. And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21. The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22. For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

26. And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb; and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27. And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall

The Letter.

24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven :

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

NOTE.

Every one must be struck with the remarkable similarity in the language of scripture concerning Sodom and Jerusalem, both in their wickedness and their overthrow.

The description of Jerusalem under the curse of a broken covenant, as seen in Deut. xxix. 23, is but a counterpart of the overthrow of Sodom and Gomorrah.

In 2 Pet. iii. the description of the final destruction of the earth by fire, is of the same character, and evidently identifies events, that have many points of resemblance.

Again, there appears to be both literal and spiritual things intended by this language.

The old world was destroyed and Noah's household saved "*so as by water.*" The world that now is, is reserved unto *fire*; and we hear the apostle speak also of the works of men being tried *so as by fire*, and they saved *so as by fire*.

But whether nations or churches, individuals or worlds, that are thus to be tried—it equally remains—since these things are so, what manner of persons ought we to be?

The Letter.

26. But his wife looked back from behind him, and she became a pillar of salt.'

NOTE.

Lot's wife was a woman of Sodom, and in this signal judgment of God upon

be destroyed because of the anointing.

The Spirit.

DEUT. xxix. 22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it;

23. *And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath:*

24. Even all nations shall say, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger?

25. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

JER. vii. 30. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.

* * * * *

20. Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

The Spirit.

DEUT. xxviii. 45. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God, to keep his command-

her, presents another remarkable feature in the history of the people of the old covenant—the antitypical Sodom.

From being the peculiar and favored people of God, planted in a fruitful hill, the Jews, by the curse, became as "*a heath in the desert*," as the "parched places in the wilderness;" "a salt land not inhabited." But, as if this was not enough, they have been scattered among every nation under heaven and there preserved, not *of them*, though among them—as a *standing miracle*, an *imperishable monument*,—a *pillar of salt*,—a "sign and a proverb" unto all people, "for a sign and for a wonder," unto this day!

This figure is peculiarly significant. The first testament required *salt* to be mixed with all their sacrifices. They were strictly charged "not to let the salt of the covenant of their God be lacking." Salt was an emblem of the grace of faith, and without faith it is impossible to please God. Therefore, as this was *always lacking*, they were thus signally reprobated! By the reference of Jesus to *Lot's wife*, when describing the destruction of Jerusalem, there is another testimony to the analogy of the two events.

The Jews, as a people, even to this day, while they reject the Messiah, continue to "*look back*" to that which has been abolished for ever.

ments and his statutes which he commanded thee.

46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

EZK. xiv. 7. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself:

8. And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

LEV. ii. 13. And every oblation of my meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

JER. xvii. 5. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in a salt land* and not inhabited.

LUKE xvii. 28. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded;

29. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man is revealed.

31. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32. Remember Lot's wife.

The Letter.

27. And Abraham gat up early in the morning to the place where he stood before the Lord:

28. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

NOTE.

It was because God *remembered Abraham* and the promise of the covenant, that Lot was brought out from the terrors of the burning mount, from the blackness, and darkness, and tempest which consumed the cities of the plain, to the safe refuge of Zoar. But Abraham, on the dawn of that morning, stood to behold the desolation upon a higher ground: he had "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the First Born, which are written in heaven, and to God the judge of all, and to the spirit of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel." For Abraham had stood there before, and knew the counsels of the Lord before they came to pass. He had ascended the "mount of purposes divine," and the secret of the Lord was with him, and he had showed him his covenant. *He saw the day of Christ* in all its meridian glory "afar off," and was "glad."

Abraham also from this same mount beheld the terrors of the curse; the "abomination that maketh desolate"—the "smoke of their torment," who worship the beast and receive his mark in their foreheads.

The Spirit.

REV. xiv. 1. And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred forty *and* four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

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9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

CHAPTER XX.

The Letter.

1. And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2. And Abraham said of Sarah his wife, She is my sister: And Abimelech king of Gerar sent and took Sarah.

3. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is a man's wife.

4. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5. Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocence of my hands have I done this.

6. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine.

8. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou

The Spirit.

7. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8. They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

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10. Therefore they sent the ark of God to Ekron. And it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12. And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

hast done deeds unto me that ought not to be done.

10. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

NOTE.

The figure of Abraham's sojourn in Gerar, and the consequences to that people

of putting sacrilegious hands upon Sarah, the hidden consort of Abraham, may find its exact parallel in the history of the *Ark of God* among this same people.

Gerar was a province of Palestine, and, with its rulers, here represents *Judah* as a tribe of Israel; and particularly as having reference to the prophetic promise made to that tribe

respecting the *Messiah*. Isaac, the child of promise, was born here; and *Shiloh* also was here to be raised up as a Branch from the stem of Jesse.

The ark was the symbolic presence of Jehovah himself, and also represents the *body of Christ*—therefore is no unsuitable synonyme with Sarah, the church.

The Letter.

11. And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

12. And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He *is* my brother.

14. And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15. And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he *is* to thee a covering of the eyes unto all that *are* with thee, and with all other: thus she was reproved.

17. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

18. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

NOTE.

The *ark* proved a "savour of death" to the men of Gerar; and so did the bodily presence of Christ and the setting

The Spirit.

1. And the ark of the Lord was in the country of the Philistines seven months.

2. And the Philistines called for the priests and diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

3. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4. Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague *was* on you all, and on your lords.

5. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7. Now therefore make a new cart, and take two milch-kine on which there hath come no yoke, &c.

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up or establishment of his church among the men of Judah. They rejected and sent it from them; yet did the intercession of Jesus cause this curse of death to be so removed, that all who *believe* will yet be brought into the bond of the covenant.

15. And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt-offerings and sacrificed sacrifices the same day unto the Lord.

16. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

CHAPTER XXI.

The Letter.

1. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

2. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

NOTE.

Sarah had waited long for the promised son; but this must "needs be," to show forth the long expectation of Zion for the anti-typical Isaac. Yet did the Lord visit Sarah "*as he had said;*" and so also he is not slack concerning his promise to his people; but in "the fulness of time" it has been seen.

Even the "*self-same day*" that Israel were to be brought out of the house of bondage, was that promise fulfilled; though they had been held there *four hundred years*.

For *four thousand years* the *seed of the woman* had been predicted, together with the great work he should accomplish; and not a jot or tittle failed of all, till it was fulfilled.

Sarah had despaired, and *schemed* and *substituted* her own inventions for the promised blessing; but all in vain. Israel in Egypt, had lost sight of the

The Spirit.

LUKE i. 30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

ii. 4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David);

5. To be taxed with Mary his espoused wife, being great with child.

6. And so it was, that while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

HEB. ii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

18. For in that he himself hath suf-

God of their fathers, and his covenant-oath concerning them, and were sunken down in hopeless servitude and iron bondage. But lo! at the time appointed, even the *self-same day*, they are brought forth, with a high hand and an outstretched arm! And when, of the long expected Messiah, it was said, "Where is the promise of his coming?" he suddenly, and "*at the set time*," appears in his temple, *as the promised Messenger of the covenant.*

ferred, being tempted, he is able to succour them that are tempted.

ISA. ix. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

2 PET. iii. 8. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

The Letter.

4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5. And Abraham was a hundred years old when his son Isaac was born unto him.

NOTE:

Jesus, the promised heir of the new covenant, was also the fulfilment of the old—"the end of the law for righteousness"—the substance of all its shadows, the antitype of all its ceremonies. He was the Alpha and Omega, the beginning and the end of all things.

As being born under the law, he was circumcised; and as the minister of the true tabernacle, the beginning of the gospel, he was *baptized*; that in him, and by him, all righteousness might be fulfilled; all that pertained both to the old and the new dispensation.

The age of Abraham at the birth of Isaac—an exact multiple of the mystic number ten and ten—points to the expression in Galatians, "*fulness of time.*"

The Spirit.

LUKE ii. 21. And when eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

GAL. iv. 4. When the fulness of time was come, God sent forth his Son made of a woman, made under the law, &c.

MATT. v. 18. For verily I say unto you, till heaven and earth pass, one jot nor one tittle shall not pass from the law, till all be fulfilled.

COL. ii. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

ROM. xv. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers.

COL. ii. 20. Wherefore, if ye be dead with Christ from the rudiments of

The Letter.

6. And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

7. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne *him* a son in his old age.

NOTE.

If the birth of Isaac was contrary to nature, and beyond human calculation, how much more the great mystery of godliness, God manifest in flesh!

The things of the Spirit of God are not only deep and unfathomable to carnal reason, but wholly contrary to human wisdom, so as to be a mere paradox to the natural man. Hence the incarnation of the Son of God, the union of two distinct natures in one body—the true God and the true man—is to the world an enigma,—a hard saying, who can hear it? How needful, then, that in receiving the deep things of God, we lay aside all confidence in our own wisdom or that of others, and listen only to the Divine Spirit of truth, who alone searches and knows these things:—that we receive the kingdom of God as a *little child*, and sit and learn at the feet of Jesus.

Not only is the incarnation of Christ a mystery, but his doctrines—the whole system of grace in justifying the ungodly—are only comprehended by the teaching of the same Divine Spirit which directed the minds of those holy men of old, who wrote *as they were moved*, and not by the suggestions of their own reason.

the world, why, as though living in the world, are ye subject to ordinances,

21. (Touch not; taste not; handle not;

22. Which all are to perish with the using;) after the commandments and doctrines of men?

The Spirit.

LUKE i. 46. And Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49. For he that is mighty hath done to me great things; and holy *is* his name.

50. And his mercy *is* on them that fear him, from generation to generation.

51. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from *their* seats, and exalted them of low degree.

53. He hath filled the hungry with good things; and the rich he hath sent empty away.

54. He hath holpen his servant Israel, in remembrance of *his* mercy;

55. As he spake to our fathers, to Abraham, and to his seed, for ever.

ii. 10. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

The Letter.

8. And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.

NOTE.

The weaning of Isaac implies an advance from a state of subjection to his parents; and is analogous to the instalment of Christ into his personal ministry.

When Jesus began to preach the gospel of the kingdom in the Jewish synagogues, his teaching was variously received. Like the *feast* proclaimed by the servants in the parable, it was first offered to them "*that had been bidden*"—the Jews; who for ages had been instructed by the prophets, and who should have been ready to go in to the supper *at supper time*. But these children of the bondwoman only "*mocked*." They begged to be excused, and the sentence of the master of the feast was— "*They shall not taste of my supper.*"

Yet were not the provisions of the feast wasted or lost. "*The poor, the maimed, the halt, and the blind,*" who would not have dared venture of themselves, and who must be "*brought in*," because they were unable to get there without,—these ones—even the "*lost sheep of the house of Israel,*" were brought from the "*streets and lanes of the city,*" and seated at the master's table.

But "*yet there is room;*"—and the servants are sent out to the "*highways and hedges;*"—to the *Gentiles*, who are "*without, and far off;*" and they also must be "*compelled to come in,*" "*that the house may be full.*"

14. Glory to God in the highest, and on earth peace, good will towards men.

The Spirit.

LUKE iii. 21. Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased.

23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

GAL. iv. 29. But as then he that was born after the flesh persecuted him *that was born after the Spirit*, even so it is now.

30. Nevertheless, what saith the scripture? cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.

31. So then, brethren, we are not children of the bondwoman, but of the free.

LUKE xiv. 16. Then said he unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

18. And they all with *one consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife: and therefore I cannot come.

21. So that servant came, and showed his lord these things. Then the master of the house being angry, said

to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The Letter.

10. Wherefore she said unto Abraham, Cast out this bondwoman, and her son : for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11. And the thing was very grievous in Abraham's sight, because of his son.

12. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman ; in all that Sarah hath said unto thee, hearken unto her voice : for in Isaac shall thy seed be called.

NOTE.

It was their rejection of the gospel, that sealed the condemnation of the Jews. Jesus says, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." "If I had not done among them the works which no other man did, they had not had sin; but now they have seen and hated both me and my Father."

The mysteries of the cross were "to the Jews a stumbling-block, and to the Greeks foolishness." And notwithstanding all the testimony which had been given by Moses and the Prophets concerning Jesus, they said, "As for this fellow, we know not whence he is!"

Abraham was grieved at being obliged

The Spirit.

GAL. iv. 22. For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23. But he *who was* of the bondwoman, was born after the flesh ; but he of the free-woman *was* by promise.

24. Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all.

* * * * *

30. Nevertheless, what saith the scripture ? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the free-woman.

iii. 18. For if the inheritance *be* of the law, *it is* no more of promise : but God gave *it* to Abraham by promise.

19. Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the hand of a mediator.

LUKE ii. 34. Behold, this *child* is set for the fall and rising again of

to cast out Ishmael, and Jesus wept over Jerusalem, when he considered the calamities which were about to come upon her, and that this gainsaying people were to be cast off from being the covenant people of God, and rejected by him *as a nation* for ever.

many in Israel; and for a sign which shall be spoken against;

35. (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

Hos. xi. 8. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

LUKE xix. 41. And when he was come near, he beheld the city, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hidden from thine eyes.

The Letter.

13. And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

NOTE.

Here we perceive the children of the bondwoman were blessed for Abraham's sake, or because they were his seed.

Great misapprehension exists in regard to the cause and nature of this blessing. Careful attention to the testimony of scripture will show, that these mistakes originate in confounding things which are different; and in not keeping in view that Abraham's seed consisted of two manner of people—the *children of promise*, and the *children of the flesh*. These two, Isaac and Ishmael, with their posterity, were of totally opposite character and destination, belonging to different covenants, established upon different promises. This distinction is pointed out in the 9th chap. of Romans, where we are told that the “*seed*” of Abraham were not all *children*, any more than the world of mankind, made of one flesh and blood, are all the

The Spirit.

Rom. iii. 1. What advantage then hath the Jew? or what profit is there of circumcision?

2. Much every way: chiefly, because that unto them were committed the oracles of God.

3. For what if some did not believe? shall their unbelief make the faith of God without effect?

ix. 1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart.

3. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh:

4. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

children of God and heirs of the kingdom. It is also plainly declared, "in Isaac shall thy seed be called;" and again: "*If ye are Christ's, then are ye Abraham's seed and heirs according to the promise*"—showing that Isaac is a type of Christ, *in whom* all the true children of God and heirs of the kingdom are called and chosen before the foundation of the world.

By the casting out of the seed of the bondwoman from the inheritance of Isaac, God shows his future intention relative to the *nation of Israel*, who were together called the *seed of Abraham*. He had two designs to effect by them as a people: first, to make them a type of the church, the spiritual Israel, that in them he might show forth his purpose of grace in Christ Jesus, relative to the heirs of salvation. Therefore, all that was wrought for Israel as a people,—all the wonderful works of God among them, "*happened unto them for examples*." Again, the covenant of circumcision, in which they were all embraced as *a nation*, was designed to separate them from the rest of the world, in order to preserve distinct the natural descent of the Messiah: consequently, both Isaac and Ishmael, with the entire household of Abraham, including servants, were circumcised. Yet, though this mixed multitude were thus united for these two objects,—and though they, together, were redeemed from the bondage of Egypt, together were "*baptized unto Moses in the cloud and in the sea*," and together entered into covenant with God at Sinai,—"*yet with many of them God was not pleased, whose carcasses fell in the wilderness*." And throughout their entire dispensation, God, by the prophets, admonished them that a sifting time was coming, when he would "*separate the precious from the vile*," "*discern between the righteous and the wicked*,"—when his covenant with *all the people* should be broken, and the children of the bondwoman *cast out*, no longer to be counted with the heirs of promise.

A misconception of this subject has given rise to two very prominent errors. The first of these is, that the same pro-

6. Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7. Neither, because they are the seed of Abraham, *are they all children*: but, In Isaac shall thy seed be called:

8. That is, they which are the children of the flesh, these *are not* the children of God: but the children of the promise are counted for the seed.

9. For this *is* the word of promise, At this time will I come, and Sara shall have a son.

10. And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11. (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

12. It was said unto her, The elder shall *serve* the younger.

13. As it is written, Jacob have I loved, but Esau have I hated.

mise which was made to Abraham, "*I will be a God to thee and to thy seed after thee*," still holds good to believers under the present, or gospel dispensation;—that it is recognized by the new covenant as well as the old;—therefore, that *baptism* should be administered to the children of believers, in the same manner as *circumcision* was to the seed of Abraham. All the inconsistencies of this error cannot here be considered; but we would only say, that in alluding to this promise made to Abraham, Paul says, in the 3d chap. of Galatians:—"He says not unto *seeds* as of many, but *thy seed, which is Christ*." That it was, therefore, *Christ* and the everlasting covenant of grace which is confirmed in him, that is intended by the promise; and that it includes only those that are in *Christ*,—for it is again added, "*If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*." That *circumcision* has no connection or allusion to *baptism*, is also clear from the fact that the New Testament recog-

nises it,—not as pointing to a gospel ordinance, but to the *regeneration of the heart*; therefore, by analogy, if all the typical Israel were to be circumcised, to prove them to belong to the nation—so all the spiritual Israel must be “born again,” or renewed in heart, to prove them to belong to the kingdom of heaven, as heirs of promise; and *then* the ordinances of that kingdom properly belong to them, and not till then.

The second error arising from con-

founding the promises of the two covenants and the inheritance which was insured by each, is, that Israel, *as a nation*—the literal descendants of Abraham—have now a promise of being again gathered to their *own land*, or the land of Palestine. For this subject, we refer our readers to the last part of the 31st chapter of this work, where the gathering together of the “*whole house of Israel*” is described as analogous to the 37th chap. of Ezk.

The Letter.

14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

NOTE.

It was *early in the morning* of the first dispensation, when the burden of rites and ceremonies was put upon the shoulders of the bondwoman and her sons.

Though the light which they reflected was dim, yet had they but possessed spiritual discernment, it would have guided them to the better things of the “*perfect day*.” Their “table,” though by unbelief and blindness of mind made “a snare, and a trap, and a stumbling block,” actually contained the bread and the water of life, though dealt out in measure unto them.

Under all the shadows of the law, the gospel was preached to them as well as unto us; but it was not mixed with faith in them that heard it, and therefore it profited them not; so that what would have been for their welfare, became a yoke of bondage which they were not able to bear.

Beersheba, signifying the *well of the oath*, is here first brought to view, though afterwards made the rallying point, from whence all the special movements of the “*fathers*” were made. But that which was a well of salvation, full of the waters of life, was but a wilder-

The Spirit.

ROM. ix. 4. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;

5. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

6. Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7. Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8. That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

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ACTS xv. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

GAL. iv. 1. Now I say; *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were chil-

ness to the besotted and gainsaying people, who put their own traditions in the place of the ordinances of God.

The Letter.

15. And the water was spent in the bottle, and she cast the child under one of the shrubs.

16. And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

Note.

A bottle of water is soon spent, but a fountain is inexhaustible. Had Hagar remembered her own experience in the day when she was driven away by her mistress, and God appeared to assure her of future benefits, and when she set up the memorial, "*Thou God seest me,*" she would have sought unto him for water, instead of sitting down in despair.

But this is a true picture of the conduct of that sinful people who so soon "forgot his works," and "remembered not his wonders of old, but provoked him to anger" by asking, "Can God furnish a table in the wilderness? Behold he smote the rock that the waters gushed out; can he give bread also? Can he provide flesh for his people?"

At the moment when Hagar gave up her child to death, a fountain of water was actually at her side, but she saw it not. Equally blind were Israel to all the riches of grace which were placed before them in the ordinances of their own dispensation, and the oracles of God which were committed to them. Every minutia of the ceremonial law was but the shadow of better things, and revealed that true bread and that living water, of which he who eateth shall never die. Might not Jehovah justly say to this people, "Why will ye die, O house of Israel?"

dren, were in bondage under the elements of the world.

The Spirit.

ISA. viii. 21. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be driven to darkness.*

LAM. ii. 10. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

iv. 3. Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

4. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

5. They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dung-hills.

6. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a

moment, and no hands stayed on her.

JER. xvii. 5. Thus saith the Lord ; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6. For he shall be like the heath in the desert, and shall not see when good cometh ; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

ii. 12. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

13. For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

The Letter.

17. And God heard the voice of the lad : and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18. Arise, lift up the lad, and hold him in thine hand : for I will make him a great nation.

NOTE.

The patience and long suffering of God, manifested toward his rebellious Israel, is designed for the encouragement of those who should afterwards believe on his name. All his dealings with them were directed by one single consideration—“*he remembered his covenant with their fathers!*” So, in like manner, his dealings with his spiritual Israel are all according to the exceeding riches of his grace in Christ Jesus: all ordered by the everlasting covenant made with his anointed Son, for whose sake he “pardons and passes by the transgressions of his people.”

In the midst of their distresses, when the iniquity of their heels compass them about, and they are not able to look up, he says to them, “fear not,” “I am he that blotteth out thy transgressions for

The Spirit.

Isa. lxiii. 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them ; and bare them, and carried them all the days of old.

DEUT. xxxii. 10. He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye.

Ps. cii. 19. For he hath looked down from the height of his sanctuary ; from heaven did the Lord behold the earth ;

20. To hear the groaning of the prisoner ; to loose those that are appointed to death.

evi. 43. Many times did he deliver them ; but they provoked *him* with their counsel ; and were brought low for their iniquity.

44. Nevertheless he regarded their affliction, when he heard their cry.

45. And he remembered for them his covenant, and repented according to the multitude of his mercies.

evii. 17. Fools, because of their transgression, and because of their iniquities, are afflicted.

my name's sake, and will not remember iniquity against thee." He lifts them up when they are cast down; and bears them as on eagles' wings through the wilderness; he preserves them in the midst of its pits and snares; delivers them from the hand of their enemies, and them that are too strong for them; and finally plants them in that promised inheritance which he has reserved for them.

18. Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19. Then they cry unto the Lord in their trouble, he saveth them out of their distresses.

20. He sent his word, and healed them and delivered *them* from their destructions.

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4. They wandered in the wilderness in a solitary way; they found no city to dwell in.

5. Hungry and thirsty, their soul fainted in them.

6. Then they cried unto the Lord in their trouble, *and* he delivered them out of their distresses.

* * * * *

35. He turneth the wilderness into a standing water, and dry ground into water-springs.

36. And there he maketh the hungry to dwell, that they may prepare a city for habitation.

The Letter.

19. And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

NOTE.

Again we are called to admire, with Paul, the unsearchable judgments of God, and the riches of his wisdom and knowledge.

The Jews, as a nation, were not only under the curse of the law, but blind to the nature and privileges of the gospel. Under this curse they were cast out from being a people entitled to peculiar privileges, as they had formerly been. As concerning the gospel they were considered as enemies, that the Gentiles might be grafted in, and the promise by grace might come upon all. For God has concluded all under sin, both Jews and Gentiles; because the promise of Abraham was not by the law, but by the hearing of faith, and was given to him

The Spirit.

2 COR. iii. 14. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart.

16. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

ROM. xi. 11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

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15. For if the casting away of them be the reconciling of the world, what

in uncircumcision, that it might be sure to "all the seed;" not that which is of the law only, but that which is by the faith of our father Abraham.

In this 19th verse, where God opens Hagar's eyes and she fills the bottle from the fountain, is given the intimation of what is contained in the xi. of Rom., viz: the final ingathering to their own olive, of all the children of promise, from among that *cast-off people*; and that there yet remains *water* for them in the *well of the oath*, that they shall be brought "one of a city and two of a family" to Zion; and "thus *all Israel* shall be saved;" the entire *seed of promise*, even the *whole house of Israel*, be raised from their "*graves*," to form, with the Gentile sheep, "*one fold and one shepherd*."

shall the receiving of them be, but life from the dead?

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20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

21. For if God spared not the natural branches, *take heed* lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off.

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25. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this *is* my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

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32. For God hath concluded them all in unbelief, that he might have mercy upon all.

The Letter.

20. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

NOTE.

The meaning of Paran is *glory* or *beauty*. In the *wilderness* of this place, Ishmael abode as an *archer*; or as one whose "*hand was against every man and every man's hand against him*."

The Spirit.

Acts vii. 51. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers;

53. Who have received the law by the disposition of angels, and have not kept it.

Literally this is supposed to refer to the Ishmaelites as they existed as a tribe or people united with the Midianites in the days of Joseph. But its most special and important sense alludes to the children of the bondwoman, or of the first covenant, in their hatred and opposition to Christ and his people, or the new covenant Israel. This people, under all the circumstances in which they have been placed, have preserved this same feature of their character. Under all the *glory and beauty* of their own dispensation, they remained in the *wilderness*, not discerning any of the true nature of that *better thing* which was exhibited before them; they persecuted the prophets, and slew those that were sent to testify to them "the coming of the Just One."

Under the clear light and glory of the gospel day, they rejected the Son of God and hated and crucified him; and after being rejected by God, and cast off from being his people, they have remained now for near nineteen hundred years, surrounded by all the testimony of divine truth, but still in a barren wilderness and under the bondage of unbelief.

Yet in all these different conditions, God has even miraculously preserved them as a *pillar of salt*, or memorial of his truth, because they have persisted in "*looking back*" to the law of Moses, instead of believing the gospel.

GEN. xl ix. 23. The archers have sorely shot at him and hated him. But his bow abode in strength, &c.

Ps. xxii. 16. For dogs have compassed me: the assembly of the wicked have enclosed me: they have pierced my hands and my feet.

17. I may tell all my bones: they look, and stare upon me.

18. They part my garments among them, and cast lots upon my vesture.

Ps. xlix. 4. They that hate me without a cause are more than the hairs of my head: they that would destroy me, *being mine enemies wrongfully*, are mighty: then I restored *that* which I took not away.

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8. I am become a stranger unto my brethren, and an alien unto my mother's children.

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21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22. Let their table become a snare before them: and *that which should have been* for their welfare, *let it become a trap.*

MATT. xxiii. 34. Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

The Letter.

22. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

The Spirit.

GEN. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

23. Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24. And Abraham said, I will swear.

NOTE.

The rulers of Gerar had already experienced what it was to have the *ark of God*, the mystical body of Jesus, among them. They well knew the benefit to be gained by the good will of Abraham, and the evil that attended their encroachment upon him or his household.

The covenant here made is virtually a transfer to the tribe of Judah, of the promise already made to Abraham concerning his "seed"—or, what is the same thing, a sealing to that people of the prophetic promise of *Shiloh*, who was the "Branch from the stem of Jesse," which was to spring from them.

This oath and promise was to be unto the "son's son," even to the remotest generations. David should have a light in Jerusalem, even when "the Jerusalem which now is, and is in bondage with her children," had ceased to be called the city of David; for it had respect to the New Jerusalem which is above, the mother of all who believe.

2 SAM. vii. 12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13. He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16. And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

1 KINGS xi. 34. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes;

35. But I will take the kingdom out of his son's hand, and will give it unto thee, *even ten tribes*.

36. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

xv. 4. Nevertheless, for David's sake, did the Lord his God give him a lamp in Jerusalem to set up his son after him, and to establish Jerusalem.

ACTS. ii. 29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

The Letter.

25. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day.

27. And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

NOTE.

The men of Gerar are here reproved for taking away the *well of water* which Abraham had dug. So Christ reproved the Jewish rulers who took away the promises of God, and the predictions of the prophets, that testified of himself, and substituted in their place their own carnal desires and expectations of a temporal prince and a worldly kingdom. So also they taught their own traditions for the commandments of God. The *wells of salvation* were among them, for the oracles of God had been committed to the Jews; but they had filled them with earth and excluded the *waters of life*. Thus they robbed the dispensation which had been given to direct them to the true light, of all its glory. They were blind leaders of the blind.

Yet, as Abimelech says, "I wot not who hath done this thing;" so the Jews deny the charge of God, and ask, "Wherein have we robbed thee?"

The Spirit.

MAL. ii. 5. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

8. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

iii. 7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

LUKE xi. 52. Wo unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Ex. xxiv. 6. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

The Letter.

28. And Abraham set seven ewe-lambs of the flock by themselves.

29. And Abimelech said unto Abraham, What *mean* these seven ewe-lambs, which thou hast set by yourselves?

30. And he said, For *these* seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.

31. Wherefore he called that place Beer-sheba; because they sware both of them.

NOTE.

The divisions of time in Scripture that have reference to the coming of Christ, are usually measured by sevens. This may have allusion to the "*rest*" which he would sanctify when the work of redemption was finished. There were seven hundred years elapsed between the dispersion of the ten tribes and the coming of Shiloh. During this period the covenant was with Judah. The *well of the oath* was in that land. And from this land was to spring the "*rod from the stem of Jesse*."

The prophecy of Daniel was reckoned, not from the dispersion of Israel, but from the decree to build the temple.

Abraham gives to Abimelech this witness that he had dug that well; and henceforward all the important movements connected with the great salvation, are from this *well of the oath*.

The Spirit.

DAN. ix. 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

ZECH. iii. 7. Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant The BRANCH.

9. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

10. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig-tree.

The Letter.

32. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

34. And Abraham sojourned in the Philistines' land many days.

NOTE.

Hitherto Abraham has set up an altar as a memorial of that which is to stand for ever; but here he plants a grove or *tree*, as it might be rendered. This has probable allusion to the figure used in reference to Shiloh, as a branch or rod, growing from the stem of Jesse. No less than seven times is this figure used.

The Jews had special advantages "every way," in being acquainted with all that was written in the law and the prophets concerning Jesus; for to them were the oracles of God committed, in which was recorded all this mass of testimony in regard to the coming of the Messiah. They were, then, left without excuse in not recognising their king when he appeared among them. But it was not the meek and lowly Lamb of God that they looked to see! but a prince who should come in all the pomp and majesty of the literal David; who should set up a temporal kingdom, and who should deliver them from their subjection to the Roman power.

The Spirit.

ISA. xi. 1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

* * * * *

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

* * * * *

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ZECH. iii. 8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant, The BRANCH.

ii. 10. Sing, and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

11. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

REV. xxii. 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning-star.

MATT. ii. 4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

CHAPTER XXII.

The Letter.

1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, *here I am*.

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

NOTE.

¶ Were there any doubt of the typical character of both Abraham and Isaac, it must surely cease in view of the remarkable transaction here recorded.

God had promised to give Abraham a son, in whom all the nations of the earth should be blessed: it had also been promised that his seed should be multiplied as the stars of heaven and the sands upon the sea-shore: and now, Abraham is told to offer him up as a burnt offering!

Nothing but the mystery of the cross will furnish an analogy with this!—a mystery that brings life from death, salvation from the loss of all things, and an innumerable increase from a perishable body of dust, buried in the bowels of the earth!

But behold the invincible power of faith! Abraham offered up his only begotten son, of whom it was said, “in Isaac shall thy seed be called,” “accounting that God was able to raise him from the dead, from whence also he received him in a figure.”

But we cannot suppose that Abraham was ignorant of the great purpose couched under this figure. Jesus says, “Abraham rejoiced to see my day, and he saw it and was glad.”

The Spirit.

1 JOHN iii. 9. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

* * * * *

16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

ROM. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

viii. 31. What shall we then say to these things? If God be for us, who can be against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

JOHN iii. 16. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

i. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

xii. 23. And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

The Letter.

3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and cleave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4. And on the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide you here with the ass, and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

NOTE.

These details, so common-place in themselves, are in this connection full of meaning. Isaac must go toward Moriah or Jerusalem upon an *ass*; for so it was written of Jesus. The preparations for the sacrifice were all made by his father, *Abraham*: the place had been appointed and *foretold*: the young men were left at the foot of the hill, that "*of the people there should be none with him*."

Abraham lays the wood which is to consume the sacrifice upon Isaac; so the

The Spirit.

ZECH. ix. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

MARK x. 32. And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33. *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles.

JOHN xix. 16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17. And he bearing his cross went forth into a place called *the place of a skull*, which is called in the Hebrew, Golgotha.

MATT. xii. 40. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man

Father lays upon Jesus "*the iniquity of us all.*" In the hands of Abraham were the *fire* and the *knife*: and it is written, "*Thou hast sent fire into my bones;*" and again, "*Awake, O sword, against my shepherd, and smite the man that is my fellow, saith the Lord.*" They went *both together*: "*Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness.*"

It was the *third day* after Isaac had been under sentence of death, that Abraham saw the place "*afar off*;"—the place, no doubt, where Jesus himself was holden three days by the bands of death.

be three days and three nights in the heart of the earth.

ISA. lxiii. 1. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

* * * * *

3. I have trodden the wine-press alone, and of the people there were none with me, &c.

* * * * *

5. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

The Letter.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

NOTE.

In all his mediatorial work, Jesus was in subjection to the Father, whose will he came to do. Yet as a man, a "servant," and a mediator, he had a feeling of all our infirmities, and is represented as saying, "*My soul is sorrowful even unto death.*" "*Fearfulness and trembling are come upon me, horror hath overwhelmed me.*"

Specially did the Son of God fear the *power of the dog!* and is represented as supplicating "*him who was able to save him from death,*" with "*strong crying and tears,*" to be saved from the lion's mouth and from the horns of the unicorn. His holy soul shrunk from a contact with the roaring lion with whom

The Spirit.

HEB. v. 7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared;

8. Though he were a Son, yet learned he obedience by the things which he suffered.

9. And being made perfect, he became the author of eternal salvation unto all them that obey him;

10. Called of God a high priest after the order of Melchisedec.

PS. xvi. 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption.

11. Thou wilt show me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

ROM. iii. 25. Whom God hath set forth *to be* a propitiation, through faith in his *blood*, to declare his righteousness,

he must contend, even in his very den ! But he "was heard in that he feared," and strengthened with the promise, "thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

The words, "so they went both together," are repeated, to show the *oneness of purpose* of father and son in this whole transaction. The Father so loved the world as to give his only-begotten Son ; and the Son says, "I lay down my life of myself," &c.

ness for the remission of sins that are past, through the forbearance of God ;

26. To declare, *I say* at this time, his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

ACTS ii. 27. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28. For to do whatsoever thy hand and thy counsel determined before to be done.

LUKE xxiv. 25. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken !

26. Ought not Christ to have suffered these things, and to enter into his glory ?

27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

PS. xxii. 19. But be not thou far from me, O Lord : O my Strength, haste thou to help me.

20. Deliver my soul from the sword, my darling from the power of the dog.

21. Save me from the lion's mouth : for thou hast heard me from the horns of the unicorns.

22. I will declare thy name unto my brethren : in the midst of the congregation will I praise thee.

The Letter.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order ; and bound Isaac his son, and laid him on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

NOTE.

From the passage quoted from Chronicles, it appears that the spot where Abram "by faith offered up Isaac," was the same where Solomon built the tem-

The Spirit.

LUKE xiii. 33. Nevertheless, I must walk to-day and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem.

CH. ii. 1. Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the *Lord* appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

JOHN ii. 19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

ple. This temple Jesus used as a "sign" to the Jews of his death and resurrection; showing that it was a figurative representation of his body, which they would put to death, but which in three days would be raised again. Mt. Moriah was also the place where David offered the sacrifice which stayed the plague from Israel. It was also the place where in the reign of Joseph was held the *mourning for Jacob*, as a type of the last judgment—where was the "*grievous mourning of the Egyptians.*" (See chap. I.)

In the worldly sanctuary there were *the altar, the priest, and the sacrifice*: but in the *true tabernacle* the priest, the altar, and the sacrifice are *all one*. The great High Priest of our profession, offered *himself*; laid down his *own life*, his human soul and body, upon the altar of his divinity. He, "through the eternal Spirit, offered himself without spot unto God."

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23. Now, when he was in Jerusalem at the passover, in the *feast-day*, many believed in his name, when they saw the miracles which he did.

x. 11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command have I received of my Father.

The Letter.

11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am I*.

The Spirit.

HEB. x. 5. Wherefore, when he cometh unto the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

NOTE.

So far as the lifting up of Abraham's hand to strike the lad, God gave to Abraham in this expressive figure, the best possible intimation of his own will and purpose concerning the great sacrifice for sin.

That Abraham understood this purpose, is evident from the name which he gives the place where his own son was spared in his hour of peril and condemnation; because in that very spot, would God, in the fulness of time, "provide himself a Lamb" for the sacrifice; there "*in the mount of the Lord should it be seen*"—there Abraham saw it afar off and rejoiced; while he offers up the ram as an indication of the "carnal ordinances," which were to be a substitute "for the time then present."

6. In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8. Above, when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

ix. 13. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament *is*, there must also of necessity be the death of the testator.

17. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

* * * * *

23. *It was* therefore necessary that the patterns of things, in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth

The Letter.

15. And the angel of the Lord called unto Abraham out of heaven the second time,

16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son :

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore : and thy seed shall possess the gate of his enemies ;

18. And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.

NOTE.

The Lamb of God was offered to take away the sin of the *world*—of Gentiles as well as Jews; and not, as the paschal lamb, of the Jews only.

Therefore it is here said, the Lord called unto Abraham the *second time*; intimating that in this typical sacrifice a double object was set forth, a complete salvation, which should be even unto the ends of the earth. Again, God would confirm his promise with *an oath*; that it might be *sure to all the seed*. For “the blessing of Abraham must come on the Gentiles through Jesus Christ.” It was a *second call* also, because it was not till after the death of Christ that the Gentiles were brought in. And, again, God had with an high hand and stretched out arm brought Israel out of Egypt; but he would set his hand a *second time* in the last days, to gather his true Israel out of *all the countries* where they have been scattered, and bring them together, that there “may be one fold and one shepherd.”

into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

The Spirit.

ISA. xl ix. 5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

lx. 2. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

JER. xxxi. 22. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

ISA. liii. 10. Yet it pleased the Lord to bruise him; he hath put him

to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

PHIL. ii. 8. And being formed in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

9. Therefore God has highly exalted him and given him a name that is above every name, &c.

The Letter.

19. So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother, Nahor;

21. Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23. And Bethuel begat Rebekah: these eight Mileah did bear to Nahor, Abraham's brother.

NOTE.

Abraham had just been delivered from a mighty and mysterious conflict: he had experienced the faithfulness of God to his covenant oath; and it is not strange that from this time he should dwell at Beer-sheba, *the well of the oath*. Here he could now sit contentedly down, in perfect confidence that nothing would fail of all which God had promised.

In like manner, when the divine Redeemer had offered himself without spot to God,—had taken away sin by the sacrifice of himself; when he had also been declared to be the Son of God, with power by the resurrection of the dead; when, according to promise, the

The Spirit.

2 SAM. xxii. 44. Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.

45. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46. Strangers shall fade away, and they shall be afraid out of their close places.

47. The Lord liveth; and blessed be my rock and exalted be the God of the rock of my salvation.

48. It is God that avengeth me, and that bringeth down the people under me.

Ps. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.

3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4. The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

6. He shall judge among the heathen, he shall fill *the places* with the dead

Father had delivered him from the hand of the enemy and "made him the head of the heathen," he also sat down on the right hand of Majesty in the heavens, waiting till his enemies should be made his footstool, and until all the stipulations of the everlasting covenant should be fulfilled, to him and to his seed for evermore.

A "seed to serve him"—a bride, or *help meet* for him, was one of the promises he received, when he made his soul an offering for sin; and now this reward of his sufferings must be given by the Father.

bodies; he shall wound the heads over many countries.

7. He shall drink of the brook in the way: therefore shall he lift up the head.

Isa. xlix. 22. Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

CHAPTER XXIII.

The Letter.

1. And Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: And Abraham came to mourn for Sarah, and to weep for her.

NOTE.

The body of flesh—the "*creature*"—is "made subject to vanity;" but it is subjected in hope. Jesus has purchased the church, soul and body, for time and eternity, and will surely receive the redemption of the whole "purchased possession"—the body as well as the soul. But till the morning of the resurrection, it must sleep in dust.

When "the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." To this house Sarah, of right, belonged; she was the earthly type and representative of it; and to that same house, all her children must also be gathered.

The Spirit.

1 THESS. iv. 13. And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

14. For if we believe that Jesus died, and rose again, even so them who have slept through Jesus, God will bring with him.

* * * * *

16. For the Lord himself shall come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead, who are in Christ, shall rise first.

ROM. viii. 19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the *same* in hope:

21. Because the creature itself also shall be delivered from the bondage of

corruption, into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth, and travaileth in pain together until now:

23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24. For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, *then* do we with patience wait for *it*.

The Letter.

3. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4. I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5. * * * I will give thee money for the field: take *it* of me, and I will bury my dead there.

* * * * *

19. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

NOTE.

In this transaction between Abraham and the children of Heth, which literally presents nothing more than a mere matter of trade, what a fund of spiritual meaning is presented!

Lest we should forget that the Redeemer of Zion—the Head and Husband of the Church—has purchased her to himself with his own blood, soul and body, for time and eternity, his care

The Spirit.

ISA. xxvi. 19. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

1 THESS. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

ROM. viii. 23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

EPH. i. 14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

ROM. vi. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted to-

even for the sleeping dust of his saints, is here exhibited, while they are "waiting for the adoption, to wit, the redemption of the body." A special contract is made with the "*people of the land*," securing to himself a burial-place for "*his dead*," until the complete "redemption of the purchased possession." And mark the fact: this *burial-place*—this cave of a *double** death—was every foot of ground that Abraham owned in the land where he sojourned, and which, of right, was all his own!

But there is another important idea involved in this subject. It represents the appointment and securing of a burial-place for believers in the *likeness of Christ's death*. He has provided that they be "buried with him by *baptism* into death," &c., as a profession before the world (or the people of the land), that they are crucified unto the world, and the world unto them;—called out, separated and purchased from among the *children of Heth*—unto him, who has died for them and risen again, that they also should walk in newness of life. It is worthy of notice that thousands had died before the time of Sarah, and yet no mention is ever made of *burial* till now. But this circumstance, not only agrees with, but confirms the typical import of the subject; for it was the *new-covenant* plan of grace, made manifest by the gospel, which first brought life and immortality to light; and the doctrine of the resurrection of the body, proves the regard which Jesus has for the "*dust*" of his saints, in giving the assurance that "this vile body shall be made like unto his glorious body," and that "if Jesus died and rose again, even so, them that sleep in Jesus shall God bring with him."

But as this "*first resurrection*" has respect only to the new-covenant heirs of promise,—or the members of the mystical body of Christ,—it is first typically revealed in Sarah, the New Jerusalem Church.

Again, it is the death and resurrection of Christ, and the atonement wrought

gather in the likeness of his death, we shall be also *in the likeness of his resurrection*:

6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with him.

by it, which is figuratively represented by baptism; and the thing signified is coeval with the ordinance which exhibits it. The first ten verses of the 6th chapter of Romans plainly teach the nature and design of this divine institution; while the 11th and 12th verses of the 2d of Colossians show, with equal clearness, the manifest *order* in which the symbolic *burial* succeeds to the mystical *death* of the believer, so soon as he apprehends it by faith. He is first represented as being "circumcised with the circumcision made without hands, by the putting off the body of the sins of the flesh, by the circumcision of Christ;" or, as the same idea is expressed in the 7th chapter, as *dead to sin* by the body of Christ, or by his death. Then follows, "*Buried with him in baptism*," &c.

The death and burial of Sarah, at the period when the Gentiles are typically to be brought in to the full liberty of the gospel, is strikingly appropriate. By the death of the cross, as exhibited in the offering up of Isaac,* the "middle wall of partition was broken down," and the handwriting of ordinances taken out of the way; by which the Church becomes *dead* to the entire system of legal rites and ceremonies,—so that the question may well be asked, "If ye be *dead* with Christ from the rudiments of the world, why, as though *living in the world*, are ye subject to ordinances?" &c.

* Machpelah signifies double.

* The death of Sarah immediately follows the offering up of Isaac.

CHAPTER XXIV.

The Letter.

1. And Abraham was old, *and* well stricken in age: and the Lord had blessed Abraham in all things.

2. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3. And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

NOTE.

The last special promise in the everlasting covenant between the Father and Son, has respect to the bringing to him, as the purchase of his blood, "the bride, the Lamb's wife,"—the church, for whom he laid down his life. This promise, with its fulfilment, is clearly predicted by prophets and by types, from Adam and Eve, to the coming down out of heaven of the Holy City, "adorned as a bride for her husband."

The people of the Redeemer's choice, were not "*of the world*," but wholly another seed, chosen and predestinated unto the adoption of children, &c. They were the gift of the Father to the Son, on his pledging to redeem them by his blood, out of every kindred and nation and tongue under heaven. And when the ransom price should be paid, the Father pledges to send forth the Spirit of adoption into their hearts, to bring them nigh, as fellow citizens of his own household.

The "oldest servant" of the house of God, to whom alone he committed the work of quickening and bringing nigh those that are afar off, is the Holy Spirit. The entire office-work of this divine

The Spirit.

EPH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

REV. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

GAL. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

agent, as being sent forth to *abide* with the church for ever, is more particularly typified by Jacob. But that they both point to different portions of the same work, is evident, and is especially signified by the manner of the oath required at this time of Abraham's steward, corresponding with a similar act in the history of Jacob, as recorded in Genesis, 32d chap., 25th verse.

The Letter.

5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6. And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8. And if the woman will not be willing to follow thee, then thou shalt be clear from this mine oath; only bring not my son thither again.

9. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

NOTE.

The covenant was too well "ordered in all things and sure," for any of its purposes to fail. The messengers of Jehovah, therefore, need have no fear that the *woman*, when called with an holy calling—even by the Spirit of truth—will be not *willing to come*. This point also is secured by oath and promise—"Thy people *shall* be willing in the day of thy power."

It is only those to whom the Lord has never shown his covenant—has never admitted to the "secret of his tabernacle," or made to "ascend the mount of purposes divine," who will in the least fear, lest the chosen and elect of God should not choose to comply with his call; or, that the Redeemer of Zion will, by any chance, be obliged to return back, whence he came, *without the purchase of his blood!*

The Spirit.

Ps. ex. 3. Thy people *shall* be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

xlv. 2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

* * * * *

9. Kings' daughters *were* among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11. So shall the King greatly desire thy beauty: for he *is* thy lord; and worship thou him.

12. And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy favor.

13. The King's daughter *is* all glorious within: her clothing *is* of wrought gold.

14. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

JOHN vi. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

* * * * *

39. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

* * * * *

44. No man can come to me, except the Father which hath sent me draw him.

Isa. lx. 5. * * * ; because the

abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

* * * * *

21. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

NOTE.

The remaining part of this chapter, to the 67th verse, is best explained by comparing it with the tenth chapter of Acts. For, though the precise facts in these chapters, do not correspond in detail, yet the leading ideas and general scope are the same. They both describe the first calling in of the Gentiles to dwell in the *tents of Shem* according to promise,—that of Genesis being a prophetic type of what occurred in Acts.

The Letter.

GEN. xxiv. 11. And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw water:

12. And he said, O Lord, God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.

13. Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac*; and thereby shall I know that thou hast showed kindness unto my master.

15. And it came to pass before he

And, though the direct acts of the Spirit of God would, of course, differ from those of a man of passions and prejudices like Peter, yet they each are sent on the same errand, to a people they had hitherto not known, who, at the very corresponding crisis of events in both testaments, were to be “brought in” and “engrafted” as branches upon the “good olive tree;” and each messenger was directed to this very people by a *special sign* from God.

The Spirit.

ACTS x. 3. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6. He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8. And when he had declared all

had done speaking, that behold, Rebekah came out, who was born to Be-thuel son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16. And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18. And she said, Drink, my lord. And she hasted, and let down her pitcher upon her hand, and gave him drink.

19. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21. And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous, or not.

22. And it came to pass as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23. And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24. And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26. And the man bowed down his head, and worshipped the Lord.

27. And he said, Blessed *be* the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the Lord led me to the house of my master's brethren.

these things unto them, he sent them to Joppa.

9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour:

10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12. Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13. And there came a voice to him, Rise, Peter; kill, and eat.

14. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

15. And the voice *spake* unto him again the second time, What God hath cleansed, that call not thou common.

16. This was done thrice: and the vessel was received up again into heaven.

17. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22. And they said, Cornelius the centurion, a just man, and one that

28. And the damsel ran, and told *them* of her mother's house these things.

29. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

30. And it came to pass when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well.

31. And he said, Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels.

32. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33. And there was set meat before him to eat; but he said, I will not eat until I have told mine errand. And he said, Speak on.

34. And he said, I am Abraham's servant.

35. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36. And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath.

37. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

39. But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39. And I said unto my master, Peradventure the woman will not follow me.

40. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and

feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter took him up, saying, Stand up: I myself also am a man.

27. And as he talked with him, he went in, and found many that were come together.

28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.

29. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side: who, when he cometh, shall speak unto thee.

33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

thou shalt take a wife for my son of my kindred, and of my father's house.

41. Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go:

43. Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44. And she say to me, Both drink thou, and I will also draw for thy camels: *let the same be* the woman whom the Lord hath appointed out for my master's son.

*45. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47. And I asked her, and said, Whose daughter *art thou*? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him; and I put the ear-ring upon her face, and the bracelets upon her hands.

48. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49. And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50. Then Laban and Bethuel answered, and said, The thing proceedeth

34. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation, he that feareth him and worketh righteousness is accepted with him.

36. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all :)

37. That word, I *say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40. Him God raised up the third day, and shewed him openly;

41. Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which

from the Lord: we cannot speak unto thee bad or good.

51. Behold, Rebekah is before thee, take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52. And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, *bowing himself* to the earth.

53. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah. He gave also to her brother and to her mother precious things.

54. And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

* * * * *

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65. For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail and covered herself.

66. And the servant told Isaac all things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

NOTE.

Rebekah signifies "*the appeasing of a quarrel;*" an appropriate name, there-

have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord.

ISA. lx. 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.

ACTS xi. 4. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

* * * * *

15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

ROM. xi. 17. And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

GEN. ix. 27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

fore, for the church in her new condition, upon the accession of her Gentile converts, who being "some time afar off,

are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain

one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh."—Eph. ii. 13—18.

CHAPTER XXV.

The Letter.

1. Then again Abraham took a wife, and her name was Keturah.
2. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurin, and Letushim, and Leummim.
4. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaa. All these were the children of Keturah.
5. And Abraham gave all that he had unto Isaac.
6. But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east country.

NOTE.

Abraham has now *three* classes of children. First, the seed of the bondwoman, born during the life of Sarah; and second, the heir of promise, the son of the free-woman; and third, when Sarah is dead and the wife of Isaac installed in her tent, he has children by a *concubine*, as was also the mother of Ishmael.

If Abraham is the type of the *Father* in the covenant of grace, and, as the father of Isaac, is a type of the God and Father of our Lord Jesus Christ and all that are chosen in him, then these three classes of children must also bear a typical relation to the three manner of people, who, as embracing the whole family

The Spirit.

DEUT. xxxii. 8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

GEN. ix. 25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

ROM. ix. 7. Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

of man, are described under the heads of Shem, Ham, and Japheth—or Jews, Gentiles, and Heathen.

We have before spoken of these, in the 9th chapter, as prophetically alluding to the blessing which was to rest upon all the heirs of promise, both of the Jewish and Gentile folds; and also to the curse, which sentenced the third class to be "*servant of servants*" to the others.

Thus was the inheritance divided to the nations, and the sons of Adam separated, according to the bounds set by the Most High; and, as Abraham is typically represented, "giving all he

had unto Isaac," while to the others "he gave 'portions' and sent them away."

The gospel dispensation, however, includes all, both Jews and Gentiles, under sin, that the free grace of the gospel might come upon all, through faith. So that ultimately, there are but two classes—they that *believe, and are*

saved, and they who believe not, and are damned.

As "neither because they are the seed of Abraham, are they all children," so neither because they are the *creatures* of God, deriving from him their *natural life*, are they the children of God: none being such, but such as are born of his Spirit.

The Letter.

7. And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre;

10. The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

NOTE.

So far as respects the natural death of an old man, this passage is comparatively without interest. As a man, Abraham must return to dust; and as a *type* of Him whose "years have no end," there is a sense in which the *official* character and work of Abraham, ceases and comes to an end, because it is fully accomplished.

It must be noticed that in the eighth verse, the words "*of years*" are added by the translators; so that it might be read, "he died in a good old age, an old man and full"—or, *complete* and *finished*. Because all for which he had been constituted the "father of believers," and a type of the Father in the everlasting covenant, was fulfilled.

The son had been given according to promise; he had been offered a sacrifice, and received again as from the

The Spirit.

Ps. cii. 25. Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thine hands.

26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27. But thou *art* the same, and thy years shall have no end.

2 CHRON. v. 4. And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David.

* * * * *

14. * * *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants that walk before thee with all their hearts:

15. Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

Ps. cv. 8. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

9. Which *covenant* he made with Abraham, and his oath unto Isaac;

16. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

dead; the servant had been sent to bring in his Gentile bride, who now dwelt in his mother's tent, or in all the root and fatness of the gospel olive; and last of all, the Son is appointed "heir of all things" which were in the possession of the Father, even "all power in heaven and earth," while all not chosen in him, are sent away.

Abraham is buried in the cave of

Machpelah with Sarah his wife,—because there all the parties of the covenant meet, by virtue of the *union* which they typically represent. As in baptism, the symbolic burial is in the name of Father, Son and Holy Ghost; which name is put upon the church—she being *one* with them, as they are one with each other.

The Letter.

11. And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

NOTE.

In tracing the typical history of Isaac and Jacob, after the death of Abraham, we must keep in view the three-fold character of these covenant fathers,—with their co-existence and co-operation as types of the One in Three and Three in One.

We must not expect in their individual persons, a consecutive series of acts and events. Many things which concern Isaac as the Son—and especially his mediatorial work, as the "covenant of the people"—look back, even to the first giving of the covenant to Israel, and have no respect to the order of time. Rebekah his wife also, now the representative of the church in the room of Sarah, has much connected with her, under these new circumstances, uniting in herself the branches of both olive trees, that concern her typical position as the wife of Isaac, but which also look back to the first establishment of the two testaments, which had in prospect, the uniting in one, of these two branches; and which so long "struggled together," striving the one with the other, until *the elder* was, in fulness of time, subjected to *the younger*.

Isaac dwelt at the well Lahai-roi, which signifies, "thou God livest and seest me,"—importing that all the pro-

The Spirit.

JOHN v. 22, 23. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

PS. xlv. 2, 7. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever. Thou lovest righteousness and hatest wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

ISA. xli. 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

mises looked forward to the "coming of the Just One," in whom they all had their accomplishment.

The Letter.

12. Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13. And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14. And Mishma, and Duma, and Massa,

15. Hadar, and Tema, Jetur, Na-phish, and Kedemah:

16. These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17. And these *are* the years of the life of Ishmael; a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18. And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria: *and* he died in the presence of all his brethren.

NOTE.

Twelve princes were born of Ishmael. These represented the heads of the twelve tribes of Israel, or children of the bondwoman.

God had promised to make Ishmael a "great nation;" and of Israel it is said, they should not be numbered for multitude; but, though numerous as the stars of heaven, or sands upon the sea-shore, "yet a remnant should be saved;" and when the "servants of God" were "sealed" from all the tribes, there were only a hundred and forty-four thousand —twelve thousand from each tribe: though even when they came out of Egypt, they numbered six hundred and three thousand, five hundred and fifty fighting men, beside women and children.

When Ishmael dies, he is "gathered

The Spirit.

GEN. xl ix. 28. All these are the twelve tribes of Israel, &c.

NUM. i. 44. These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45. So were all those that were numbered of the children of Israel by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46. Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

REV. vii. 4. And I heard the number of them which were sealed: *and there were* sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

to his people," but not to the cave of Machpelah. Only "those that have part in the first resurrection"—who are dead with Christ and quickened together with him, have a right to be "planted together in the likeness of his death,"—or "buried with him by baptism into death." Hence, when the Pharisees come out to John to be baptized of him, he says, "O generation of vipers, who hath warned you to flee from the wrath to come! Bring forth fruits meet for repentance, and think not to say, We have Abraham to our father."

Ishmael is said not only to have *lived*, but to have *died* "*in the presence of all his brethren.*" This is a singular mode of expression, not used in reference to any other person. It seems to imply exactly what is the fact concerning the children of the bondwoman, who live and die, scattered among all nations, but distinct and separate from them,—as a standing monument—a *pillar of salt*, in the sight of all people.

The Letter.

19. And these *are* the generations of Isaac, Abraham's son : Abraham begat Isaac :

20. And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21. And Isaac entreated the Lord for his wife, because she *was* barren : and the Lord was entreated of him, and Rebekah his wife conceived.

NOTE.

The generations of Isaac may be told in few words: "Abraham begat Isaac." In Isaac were the seed of promise all called; separate and distinct from the children of the flesh, or of the bond-woman, who were sent away and cast out from him, "in whom all the nations of the earth were to be blessed."

To Rebekah his wife it had been said, "be thou the mother of thousands of millions ; and let thy seed possess the gate of them that hate them." But Rebekah continued barren, like Sarah, until Isaac entreated in her behalf.

The espoused bride of Christ also remained barren, until married to him who was raised from the dead, by whom she was to raise up fruit unto God,"—a

The Letter.

22. And the children struggled together within her : and she said, If *it be* so, why *am* I thus ? And she went to inquire of the Lord.

23. And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels : and *the one* people shall be stronger than *the other* people ; and the elder shall serve the younger.

NOTE.

The two dispensations of law and gospel, like the "two great lights in the heavens," were set in the church at one and the same time; but their distinct-

The Spirit.

ISA. xl ix. 8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee : and I will preserve thee and give thee for a covenant of the people, to raise up the earth, to cause to inherit the desolate heritages.

PS. cxxviii. 3. Thy wife shall be as a fruitful vine by the sides of thine house ; thy children like olive plants round about thy table.

ISA. liv. Fear not, for thou shalt not be ashamed : neither be thou confounded, for thou shalt not be put to shame ; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more ; for thy Maker is thy Husband, the Lord of hosts is his name, &c.

seed, numerous as the promise had predicted. Rebekah was at last made the mother of a *twin* offspring,—wholly diverse the one from the other; the one being, in the natural order of things, the *elder* and *greater*, but the other, by the purpose and decree of God, made first and most powerful; and, ultimately, wholly to *supplant* and supersede his brother.

The Spirit.

2 COR. iii. 7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance ; which *glory* was to be done away:

8. How shall not the ministration of the Spirit be rather glorious?

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made

ive character was not made manifest, "while the first tabernacle was yet standing." They "struggled together" in the womb of the church—to her a subject of wonder and conjecture—until the light of that which "*excelleth in glory,*" made manifest the darkness and unprofitableness of that which was only "*made glorious;*" and the one "*was done away*" to make room for the *other.*

The Lord predicts to Rebekah the "two manner of people" which she should bring forth; and equally true is it of the antitype; that the one was "weak through the flesh," the other, "mighty through God to the pulling down of strongholds," &c. Of Rebekah's sons, "the elder," contrary to his birthright, "should serve the younger;" so also Moses was but a servant in the house of God; but Christ was a son over his own house; and Aaron, with all his pontifical glory, must give place to the higher order of Melchisedec, doing him honor even before he was born.

glorious had no glory in this respect, by reason of the glory that excelleth.

11. For if that which was done away was glorious, much more that which remaineth is glorious.

HEB. vii. 5. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after:

6. But Christ as a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7. And without all contradiction the less is blessed of the better.

8. And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

* * * * *

11. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

The Letter.

24. And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25. And the first came out red, all over like a hairy garment: and they called his name Esau.

26. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

NOTE.

It is evident that a body must have a simultaneous existence with its shadow. It may also be *pre-existent* to it, but the light not so shine as to cast the shadow. The law was a dark intimation of the good things to come, or "of the body

The Spirit.

HEB. x. 1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3. But in those *sacrifices there is a remembrance again made of sins every year.*

4. For *it is* not possible that the blood of bulls and of goats should take away sins.

5. Wherefore, when he cometh into the world, he saith, Sacrifice and offer-

which is Christ," and made manifest by the gospel. Yet did this "body" exist, not only at the same time, but from everlasting. The sun and the moon, also, (symbolically, the law and gospel,) were simultaneously set in the heavens, though both are not visible at the same time: one rules the night, the other the day. But who does not understand that the moon would not shine at all, were not the sun at the same time in the heavens, casting his own light upon her cold, dark, and lifeless body? So the law derived all its glory from the gospel which was preached under it.

Esau, who represents the first testament, is characteristically described as *red* and *hairy*, and is named Esau, from the nature of that, which stood only in meats and drinks and carnal ordinances; the blood of bulls and goats, and the fat of fed beasts. Esau is followed by his brother, who is simply described as Jacob, or "*a supplanter*." His hand took hold upon Esau's heel. This may allude to two things: First to the fact

The Letter.

27. And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents.

28. And Isaac loved Esau because he ate of his venison. But Rebekah loved Jacob.

NOTE.

An "hunter," in Scripture, is always connected with the wicked. It implies either a traffic with the *beasts of the field*, (spiritual wickedness,) as in Gen. x. 9; or in the souls of men, as in Ezk. xiii. 19, 20, and Rev. xviii. 13. In the passage before us, it also has allusion to the peculiar nature of the first dispensation, which dealt so largely in the blood of bulls and goats.

Jacob was a man of "tents;" typically pointing to the peaceful habitations of Zion; her "quiet resting places," which, under the gospel dispensation, would become like "gardens by the river side;"

ings thou wouldest not, but a body hast thou prepared me:

6. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8. Above, when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

that the new covenant was revealed before the first testament was done away; or it may point to the "heel" of Christ as coming from the first-covenant people. The *times* of scripture are never definite, but only relative measures. The 60 years of Isaac, make six tens, or the sixth age of the world, which introduced the gospel.

The Spirit.

Ps. l. 8. I will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

9. I will take no bullock out of thine house, *nor* he-goats out of thy folds.

10. For every beast of the forest is mine, *and* the cattle upon a thousand hills.

11. I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

ISA. i. 10. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11. To what purpose is the multitude of your sacrifices unto me? saith

and which were to be greatly enlarged and extended by the accession of the Gentiles.

Isaac loved Esau because he ate of his venison; and so also, Christ the Head of the church, had respect to the carnal ordinances which he himself "imposed upon the people until the time of reformation," and required their strict performance. But Rebekah loved Jacob; and so the church, of course, had greater respect to the "ministration of the Spirit," by which she was so greatly to profit.

the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

NUM. xxiv. 5. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters.

7. He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

JER. xxx. 18. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

ISA. liv. 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

The Letter.

29. And Jacob sod pottage: and Esau came from the field, and he *was faint*.

30. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I *am faint*: therefore was his name called Edom.

31. And Jacob said, Sell me this day thy birthright.

32. And Esau said, Behold, I *am at the point to die*; and what profit shall this birthright do to me?

33. And Jacob said, Swear to me

The Spirit.

HEB. vii. 18. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20. And inasmuch as not without an oath *he was made priest*,

21. (For those priests were made without an oath, but this with an oath, by him that said unto him, The Lord

this day ; and he sware unto him : and he sold his birthright unto Jacob.

34. Then Jacob gave Esau bread and pottage of lentiles ; and he did eat and drink, and rose up, and went his way : thus Esau despised his birthright.

NOTE.

This transaction shows the accomplishment of the decree of God, “*The elder shall serve the younger.*” Also the change of priesthood, according to another decree: “*The Lord hath sworn and will not repent ; Thou art a priest for ever after the order of Melchisedec ;*” and likewise the inheritance or blessing which, by the third chapter of Malachi, 10th verse, was to fall upon him, who should “bring the tithes into the storehouse;” all these things being brought about typically, by this voluntary surrender of Esau.

Edom, signifies *red earth*, or earth stained with blood. This name was given to Esau because he exchanged his birthright for “red pottage.” But it has a deeper meaning than this. Idumea is said by the prophet to be “soaked with blood, and their land made fat with fatness.” This is true in three different ways. First, as descriptive of the old dispensation, which was red with the blood of calves and goats. Second, because the people of that covenant, in crucifying the Son of God, were guilty of all the righteous blood which had been shed upon the earth. And when they said, “*Let his blood be on us and on our children,*” they invoked the whole crimson flood to be visited upon them. In the third place, God declared to this people, “I will prepare thee unto blood ; and blood shall pursue thee ; since thou hast not hated blood, even blood shall pursue thee.” “For the Lord has a sacrifice in Bozrah, and a

sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec ;)

* * * * *

12. For the priesthood being changed, there is made of necessity a change also of the law.

ROM. ix. 10. And not only *this*; but when Rebecca had also conceived by one, even by our father Isaac,

11. (For the *children* being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth :)

12. It was said unto her, The elder shall serve the younger.

13. As it is written, Jacob have I loved, but Esau have I hated.

HEB. x. 6. In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law ;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

great slaughter in the land of Idumea,” for, “I will tread them in mine anger and trample them in my fury ; and their blood shall stain all my raiment.”

The *birthright*, by the Jewish law, embraced the right of dominion, of inheritance or blessing, and of the priesthood ; all of which were now transferred to Jacob by the decree of God and by the voluntary act of Esau.

The Letter.

GOD'S CURSE UPON IDUMEA.

ISA. xxxiv. 5. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.*

* * * * *

8. For it is the day of the Lord's vengeance, *and* the year of recompenses for the controversy of Zion.

9. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12. They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls.

14. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest.

15. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16. Seek ye out of the book of the Lord, and read: no one of these shall

The Spirit.

BLESSINGS OF CHRIST'S KINGDOM.

ISA. xxxv. 1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, *and* the excellency of our God.

3. Strengthen ye the weak hands, and confirm the feeble knees.

4. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6. Then shall the lame *man* leap as a hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert.

7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

8. And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the way-faring men, though fools, shall not err *therein*.

9. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

MATT. xxiii. 33. Ye serpents, ye

* It may be objected that this prophecy has respect to Idumea and the Edomites, and not to Israel. Literally it is doubtless so; but the brotherhood between Edom and Israel is another type of the mixed character of national Israel,—both the blessing and the curse meeting in one family. See Mal. i. 1-4.

fail, none shall want her mate : for my mouth, it hath commanded, and his Spirit, it hath gathered them.

17. And he hath cast the lot for them, and his hand hath divided it unto them by line : they shall possess it for ever, from generation to generation shall they dwell therein.

EZK. xxxv. 5. Because thou hast had a perpetual hatred, and hast shed *the blood* of the children of Israel by the force of the sword in the time of their calamity, in the time that *their* iniquity had an end :

6. Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee : since thou hast not hated blood, even blood shall pursue thee.

ISA. xxxiv. 6. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams : for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7. And the unicorns shall come down with them, and the bullocks with the bulls ; and their land shall be soaked with blood, and their dust made fat with fatness.

ISA. lxiii. 1. Who is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save.

2. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat ?

3. I have trodden the wine-press alone ; and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4. For the day of vengeance is in mine heart, and the year of my redeemed is come.

EZK. xxiv. 6. Wherefore thus saith the Lord God ; Wo to the bloody city, to the pot whose scum is therein, and

generation of vipers, how can ye escape the damnation of hell !

34. Wherefore behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city :

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

MATT. xxvii. 25. Then answered all the people, and said, His blood be on us, and on our children.

JOHN xv. 23. He that hateth me, hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen, and hated both me and my Father.

25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

1 JOHN iii. 15. Whosoever hateth his brother, is a murderer : and ye know that no murderer hath eternal life abiding in him.

MATT. xii. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but

whose seum is not gone out of it! bring it out piece by piece ; let no lot fall upon it.

7. For her blood is in the midst of her ; she set it upon the top of a rock ; she poured it not upon the ground, to cover it with dust :

8. That it might cause fury to come up to take vengeance ; I have set her blood upon the top of a rock, that it should not be covered.

NUM. XXXV. 31. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death : but he shall be surely put to death.

OBAD. 1. The vision of Obadiah. Thus saith the Lord God concerning Edom ; We have heard a rumor from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2. Behold, I have made thee small among the heathen : thou art greatly despised.

* * * * *

11. Thus saith the Lord ; For three transgressions of Edom, and for four, I will not turn away the punishment thereof ; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever :

12. But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

5. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

6. How are the things of Esau searched out ! how are his hidden things sought up !

7. All the men of thy confederacy have brought thee even to the border : the men that were at peace with thee have deceived thee, and prevailed against thee ; *they that eat thy bread have laid a wound under thee : there is none understanding in him.*

8. Shall I not in that day, saith the

blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Ps. cix. 2. For the mouth of the wicked and the mouth of the deceitful are opened against me : they have spoken against me with a lying tongue.

3. They compassed me about also with words of hatred ; and fought against me without a cause.

4. For my love they are my adversaries : but I give myself unto prayer.

5. And they have rewarded me evil for good, and hatred for my love.

6. Set thou a wicked man over him : and let Satan stand at his right hand.

7. When he shall be judged, let him be condemned : and let his prayer become sin.

8. Let his days be few ; and let another take his office.

9. Let his children be fatherless, and his wife a widow.

10. Let his children be continually vagabonds, and beg : let them seek their bread also out of their desolate places.

11. Let the extortioner catch all that he hath ; and let the strangers spoil his labor.

12. Let there be none to extend mercy unto him : neither let there be any to favor his fatherless children.

13. Let his posterity be cut off ; and in the generation following let their name be blotted out.

14. Let the iniquity of his fathers be remembered with the Lord ; and let not the sin of his mother be blotted out.

15. Let them be before the Lord continually, that he may cut off the memory of them from the earth :

16. Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

Lord, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9. And thy mighty *men*, O Teman, shall be dismayed, to the end that evey one of the mount of Esau may be cut off by slaughter.

10. For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

NOTE.

That Esau had a typical allusion to *Judas*, the "son of perdition," will be

The Letter.

DOEG THE EDOMITE.

1 SAM. xxi. 7. Now a certain man of the servants of Saul *was* there that day, detained before the Lord; and his name *was* Doeg, an Edomite, the chieftest of the herdmen that *belonged* to Saul.

xxii. 9. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

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17. And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord.

18. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

17. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20. *Let this be* the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

more clearly seen hereafter. This fact is also corroborated by two instances of the same nature, in which an *Edomite* acts the part of traitor to those who were types of Christ. 1 Sam. xxi, and xxii, and 1 Kings xi. 14.

The Spirit.

JUDAS ISCARIOT.

MATT. xxvi. 14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

xxvii. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

5. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and

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22. And David said unto Abiathar, I knew *it* that day, when Doege the Edomite was there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

1 KINGS xi. 14. And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

A Psalm of David, when Doege the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

Ps. lii. 1. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

4. Thou lovest all devouring words, O thou deceitful tongue.

5. God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6. The righteous also shall see, and fear, and shall laugh at him:

7. Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

JUDE 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

NOTE.

We have endeavored in the foregoing typical history, to call attention to the fact, that the curse pronounced in Eden upon the serpent, is transmitted through all subsequent ages to his seed. In him, as in a covenant head and representative, they are cursed; and that curse rests upon them personally and individually, in the same manner that the

bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10. And gave them for the potter's field, as the Lord appointed me.)

ACTS i. 16. Men and brethren, This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. For he was numbered with us, and had obtained part of this ministry.

18. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishopric let another take.

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24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

righteous are blessed in their covenant Head, the Lord Jesus Christ, both representatively and personally.

To be satisfied of this remarkable fact, we have only to trace the history of the nations and people of the earth, from their fathers or progenitors, the descendants of Cain and of Seth, of Canaan and Ham, and those of Shem and Ja-

pheth; of Ishmael and of Isaae; of Esau and of Jacob; and lastly, of the ten sons of Jacob, and of Joseph and Benjamin.

By the history of the old-testament church, particularly in the reigns of David and Solomon,—in Ezra, Nehemiah and Esther, and in the writings of the prophets,—we find that all the despite towards the Lord's Anointed, the persecution and blood of the church, is to be traced to the seed of the serpent—the “generation of vipers,” who are not only “of their father the devil,” in spirit, or in the seed, which gives character to the fruit of the tree, but also by ordinary generation, belonging to their *natural*

progenitors, either directly or indirectly.

To this statement, it may be objected that the *natural* progenitors of this cursed seed, are often good men; as in the case of Adam, Noah, Abraham, Isaac and Jacob. But this difficulty is fully settled by the explanation made in the case of Abraham's two sons. “Neither because they are the seed of Abraham, a.e they all *children*; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” Rom. ix. 7, 8.

The Letter.

THE VINEYARD PLANTED.

ISA. v. 1. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6. And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will

The Spirit.

THE HUSBANDMEN DESTROYED.

MATT. xxi. 33. Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again he sent other servants more than the first: and they did unto them likewise.

37. But last of all, he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And they caught him, and cast him out of the vineyard, and slew him.

40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will

also command the clouds that they rain no rain upon it.

7. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8. Wo unto them that join house to house, *that lay field to field, till there be* no place, that they may be placed alone in the midst of the earth!

9. In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

* * * * *

14. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

49. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

LUKE xix. 14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

The Letter.

EDOM, JUDAH AND BABYLON.

OBAD. 3. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

AMOS ix. 2. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though

The Spirit.

JUDAS, THE "MAN OF SIN," OR ANTI-CHRIST.

2 THESS. ii. 3. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

JUDE 14. And Enoch also, the seventh from Adam, prophesies of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15. To execute judgment upon all, and to convince all that are ungodly

they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

ISA. xiii. 11. And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

PS. exxiii. 3. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

JER. I. 29. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel.

30. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

31. Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee.

32. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

NOTE.

We have been particularly careful to combine and present the most important Scripture testimony relative to the typical and prophetic character of Esau in the development of the divine decree, which, even before his birth, doomed

among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

2 THESS. I. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

ii. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie:

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

JOHN xvii. 12. * * none of them is lost but the son of perdition; that the scripture might be fulfilled.

him to serve his brother Jacob. This development first appears in his *calling*;—"a cunning hunter,—a man of the field;" and next, in connection with this calling, in the nature of the first testa-

ment and its carnal ordinances:—also the change of *priesthood* from the Aaronic or Levitical, to that of the order of Melchisedec,—the priesthood being a part of the privilege of the birthright:—next, the character and conduct of the people of this testament toward the heirs of promise, or spiritual Israel, and the Just One, of whom all their rites and ceremonies, as well as their prophets, testified: and lastly, the signal judgments of God, which fell upon the whole house of Esau and all the land of Idumea.

We conceive this to be especially necessary, in order to a right understanding of what subsequently takes place in the 27th chapter, and in order to vindicate and justify the conduct of Rebekah and Jacob, and show that they acted not only in accordance with the divine decree, but under the divine influence and direction, and not, as is generally supposed, with *falsehood* and *deceit*.

We are aware that it is urged by objectors, that God had before *ordained* the crucifixion of Christ, and yet it was with “*wicked hands*” that the Jews put him to death,—and that he often *permits* what he does not approve. But the case of Jacob is totally different from this, or any other in which God employs *wicked agents* to accomplish his purposes, and then punishes them for *delighting* in the evil work. The Jews hated Christ, and desired his death; but Jacob had no ill will to Esau:—he never *desived* the plan to supplant him, nor showed the least desire to do so. He acted under the instructions of Rebekah, who, knowing that Isaac called for venison, and that the *blessing* was promised to the “*savory meat*,” dictated his proceedings. By which is seen, in a figure, that the acceptable sacrifice of Christ, which obtained the blessing from the Father, was according to what was “written in the law and the prophets concerning” him, and of course known by the church.

Again, the conduct of all the wicked agents employed by God, is unequivocally condemned, and invariably punished. And when his *own people* do that

which is wrong, he always reproves and chastens them. But where is the least intimation that Jacob or Rebekah had offended? On the contrary, the blessing of Isaac is not only made to rest upon Jacob, even when Isaac knew who he was,—but immediately after, God himself confirms it, by a voice from heaven, and in a vision, which reveals to his wondering view all the glorious things which that blessing embraced.

Would God have thus sanctioned a lie, and connived at falsehood? Would he not have signified to Jacob his displeasure, had he been guilty? Some will say that Jacob was *reproved* and punished by Laban in the matter of *Leah*. But this only shows how superficially such reasoners read and understand the Scriptures!

We do not believe that a wicked person is ever made typical of Christ; but we think there are acts of righteous men recorded, which are wicked, so far as they partake of the sinful propensities of those concerned, and yet are typical of events in the spiritual kingdom. For instance, David sinned greatly and grievously in taking the wife of Uriah, and causing his death; and it was the lusts of the flesh which enticed him to do so. For these acts he was deservedly punished, and made bitterly sorrowful, until he complains of *broken bones*, and the burden of *blood-guiltiness*. This was all just and right in the divine government, and according to the promises of the new covenant, whose distinguishing glory it is, to secure from the love and commission of sin. But those who see nothing more than this in this piece of Bible history of the “man after God’s own heart,” do not profit by what is written.

God had appointed that Solomon, whom he had “chosen to build him a house,” and whose “throne he would establish as the sun,” should be born of this very woman who was the wife of another at the time when David’s sinful and covetous desires were fixed upon her. He took her to himself and caused the death of her husband; in which he was guilty of blood, and of adultery,

and was punished accordingly. Yet, when Nathan was sent to him with the divine reproof, he was directed to say, "I have put away thy sin."

But there was another man who was "*without sin*"—wholly after God's own heart, and the "express image of his person"—who also took a wife "*while her first husband yet lived;*" who also put to death that husband, and married her to himself, that her fruit might be unto God! Rom. viii.

Now this analogy extends just as far as the nature of things will admit, and no farther. David had nothing in view but the gratification of his lusts; and to effect this, transgressed the law of God. But David's Lord, instead of gratifying sin and the flesh, destroyed them both, in the very act which secured to him his bride!

Again, Solomon, "the king's son," whose peaceful and prosperous reign was to extend "from sea to sea, and from the river to the ends of the earth," is charged with loving many strange women; though he himself declares, "My love, my undefiled, is but one—the only one of her mother." In consequence of these strange women, Solomon's heart was turned to idolatry, &c. And the Lord said he would rend the

kingdom from him and give it to another:—yet it should not be in his days, nor should the whole of the kingdom be taken from him, &c.

Nothing but the identity of Christ and his church—their *oneness* as Head and members of the same body—can explain the typical meaning of this part of Solomon's history. The antitypical Solomon is virtually charged with all the sinful and idolatrous practices of his people, who, following the doctrines and commandments of men, are scattered and divided, into scores of "concubines" and "queens,"—all calling themselves by his name. But this "rending of the kingdom" did not fall upon Solomon personally, but upon his kingdom after his death; yet has it left a reproach and dishonor upon his name in all ages. And alas! for the reproach which rests upon Christ and his cause, because of the divisions and contentions which have existed in his visible kingdom of heaven since his death!

But these cases of David and of Solomon are by no means parallel with that of Jacob. In the two former, God himself pronounces the accusation of guilt and sin; but in the latter there is no such charge.

CHAPTER XXVI.

The Letter.

1. And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2. And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

NOTE.

It was on occasion of a famine in the land, that Abraham went to sojourn in

The Spirit.

AMOS vi. 11. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

12. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

LUKE ii. 68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

Egypt; and now a famine causes Isaac to go unto Gerar; but he is forbidden to go down into Egypt.

A little attention to relative circumstances will explain this. *Abraham*, as the *High Father* of the covenant, comes to the *world* (Egypt) as a figure of Him who supplies the wants of every living thing, and “sends his rain upon the just and on the unjust.” But when the Son is sent, it is not to the *world*, but to the “lost sheep of the house of Israel”—to “the remnant of Judah,” which was first to be gathered to the gospel kingdom.

Abraham had set up “a witness” at the *well of the oath*,* in this same land; even the word of the promise, that “*the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.*” And now this promise is typieally fulfilled in the person of Isaac. The Branch from the stem of Jesse, the “root and offspring of David,” is “set for an ensign of the people.” Now will it be seen if they will receive him as “*a root out of a dry ground.*”

69. And hath raised up a horn of salvation for us, in the house of his servant David:

70. As he spake by the mouth of his holy prophets, which have been since the world began.

ACTS iii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

XV. 26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

MATT. X. 5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

XV. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

ISA. XI. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

ISA. XI. 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The Letter.

3. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

The Spirit.

ISA. XLIII. 5. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west;

6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.

* See chap. xxii.

4. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries : and in thy seed shall all the nations of the earth be blessed :

5. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

NOTE.

Again is the possession of the land of Canaan, even all its countries, secured to Isaac and his seed by the oath and promise of God ; literally, a worldly or temporal portion, to a stiff-necked and rebellious people, for their father's sake, because he had a favor to them ; but typically pointing to the inheritance of the saints, even to all the "root and fatness of the olive tree," or the "riches of grace and glory," confirmed before of God in Christ, by the new and everlasting covenant, to all his seed and for his sake. To this inheritance "and to Jesus the Mediator of that covenant," to the "general assembly and church of the First-born which are written in heaven," &c., shall all the heirs of promise be gathered ; for "to him shall the gathering of the people be"—to Christ the spiritual Shiloh—and not to the *land of Canaan*, as some imagine. He is the "ensign" that was to be "set up," and it is the purpose of the Father, who chose them in him before the world was, "to gather together in one, all things in Christ, both which are in heaven and which are in earth ; even in him."—Because, as Mediator of the covenant, he did "the will of Him that sent him," and "became obedient unto death, even the death of the cross."

xlii. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ;

7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

* * * * *

9. Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them.

xliii. 18. Remember ye not the former things, neither consider the things of old.

19. Behold, I will do a new thing ; now it shall spring forth ; shall ye not know it ? I will even make a way in the wilderness, and rivers in the desert.

20. The beast of the field shall honor me, the dragons and the owls : because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

GAL. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And seeds, as of many ; but as of one, And to thy seed, which is Christ.

17. And this I say, *That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

18. For if the inheritance be of the law, it is no more of promise : but God gave it to Abraham by promise.

* * * * *

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The Letter.

6. And Isaac dwelt in Gerar :

7. And the men of the place asked him of his wife ; and he said, She is my

The Spirit.

JOHN i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only

sister: for he feared to say, *She is my wife*; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

8. And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

NOTE.

Gerar signifies *pilgrimage*; an appropriate name for the dwelling place of the typical Shiloh when he tabernacled in the flesh. "He came to his own,* and his own received him not;" and "the Son of man had not where to lay his head:" he was among his kindred of the flesh, as a pilgrim and a stranger in the land.

We have before had occasion to observe that the *oneness* of Christ and the church, as Head and members of one body, appears in all their history and in every event that concerns them. Yet in the type they must be represented by separate individuals, as in the case of man and wife, who are said to be "*one flesh*," though actually two persons.

The mystical union between Christ and his people, is hidden from the world; they comprehend it not, neither does he make known to them the mystery of his true and secret relationship to his chosen bride, but presents her rather as a sister than a spouse.

Paul says, had the princes of this world known "*the wisdom of God in a mystery*," even "*the hidden wisdom which God ordained before the world unto our glory*," "they would not have crucified the Lord of glory:"—but this mystery was withheld from them. And in like manner, the men of Gerar said, that ignorance of Isaac's true relationship to Rebekah, exposed them to doing that which was evil.

* Isaac was born in Gerar

begotten of the Father,) full of grace and truth.

11. He came unto his own, and his own received him not.

10. He was in the world, and the world was made by him, and the world knew him not.

1 COR. ii. 7. But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

SOL. Song, viii. 1. O that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yet I should not be despised.

vii. 2. I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

vii. 10. How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

iv. 12. A garden inclosed is my sister, *my* spouse; a spring shut up, a fountain sealed.

The Letter.

9. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11. And Abimelech charged all his people saying, He that toucheth this man or his wife shall surely be put to death.

NOTE.

The Jews, as a nation, were judicially blind to the spiritual nature of the kingdom of Christ, and, of course, to their own dispensation, which was a shadow of that kingdom. They rested in the letter and saw not the thing signified; and when charged by God with disobedience and rebellion, they retorted against him, that his "ways were not equal;" that "the fathers had eaten sour grapes and the children's teeth were set on edge." And when Christ sojourned among them in the flesh, exhibiting before their eyes the proofs of his Messiahship, which had been before testified of by the law and the prophets, they believed not, because the meek and lowly Lamb of God did not meet their carnal views and expectations of a temporal prince. He was "despised and rejected," and his wonderful works ascribed to the power of Beelzebub.

To this people, therefore, he concealed the mysteries of the kingdom of heaven and "*spoke to them in parables.*" The truth was presented before them as Isaac presented Rebekah;—the *natural* and *outward* relationship only being recognised, while the spiritual was hidden from their eyes. If at any time their fears were excited lest possibly Jesus of Nazareth might be more and *other* than he seemed to their benighted eyes, they demand of him, "*If thou be the Christ, tell us plainly;*" intimating that they would be guiltless on account of anything they

The Spirit.

ISA. vi. 9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.

MATT. xiii. 10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

* * * * *

13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

JOHN x. 24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

might do to him so long as he withheld the species of testimony which they required; and when he replied, "*ye believe not because ye are not of my sheep,*" the rulers contented themselves with commanding "*that if any man confessed that he was the Christ he should be put out of the synagogue.*"

The Letter.

12. Then Isaac sowed in that land, and received in the same year an hundred-fold: and the Lord blessed him:

13. And the man waxed great, and went forward, and grew until he became very great:

14. For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

Note.

Jesus preached the gospel of the kingdom in the land of Judah, in the synagogues, and by the wayside; and the common people heard him gladly, but the Pharisees murmured at his doctrine.

That the seed thus sown, was abundantly fruitful, appears from the fact of Christ's being seen after his resurrection by *five hundred brethren at once*, 1 Cor. xv.; who of course were a *part of* the fruit of his three years' personal ministry. But he promised his apostles that they should do "greater things than these" when the Spirit of truth should come, to "convince of sin, of righteousness, and of judgment." Then, the "middle wall of partition being broken down," the Gentiles should come to the light, and converts be multiplied like drops of the morning dew.

Thus does the Redeemer's kingdom "wax great and go forward," and "become great;" and thus his servants and the sheep of his fold become as the stars of heaven for multitude.

MATT. xi. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father; for so it seemed good in thy sight.

JOHN ix. 22. These words spoke his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

The Spirit.

MATT. xiii. 3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4. And when he sowed, some *seeds* fell by the wayside, and the fowls came and devoured them up.

5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6. And when the sun was up, they were scorched; and because they had no root, they withered away.

7. And some fell among thorns; and the thorns sprung up, and choked them:

8. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9. Who hath ears to hear, let him hear.

* * * * *

18. Hear ye therefore the parable of the sower.

* * * * *

22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also

beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty.

MARK vi. 2. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

LUKE xxiv. 19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people.

The Letter.

15. And the Philistines envied him: for all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them and filled them with earth.

NOTE.

The Son of God was not only an object of contempt to the Jewish rulers, on account of his meek and lowly bearing, but the majesty of truth and holiness which manifested itself in all his words and deeds, rendered him also an object of their hatred and malice. Their pride and hypocrisy could not endure the detecting power of his presence, nor the cutting reproof of his doctrine; and they took counsel to put him to death.

Many "wells of salvation" had been opened among them in the days of Abraham, for "*Moses in the law and in the prophets testified of the coming of the Just One, and the glory that should follow;*" but the scribes and Pharisees had rendered this testimony "of none effect" to themselves, by resting in the dead letter and substituting their own tradi-

The Spirit.

MATT. xxvii. 17. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18. For he knew that for envy they had delivered him.

JOHN xv. 22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me, hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen, and hated both me and my Father.

25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

MATT. xv. 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

tions for the commands of God. To them, these "wells" of promise yielded no "living waters;"—they looked and hoped for nothing but *earthly* and temporal benefit.

4. For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6. And honor not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7. *Ye* hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me.

9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

xxiii. 13. But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.

* * * * *

33. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

The Letter.

16, 17. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar.

NOTE.

It was the mighty works that showed themselves forth in Jesus, that made the scribes and Pharisees tremble for the consequences of his increasing favor with the people.

It will be recollected that Abraham had made a covenant with Abimelech to do him good and not evil; and that he had at the same time *planted a tree* at the "well of the oath," as "a witness

The Spirit.

MATT. xiv. 1. At that time Herod the Tetrarch heard of the fame of Jesus,

2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

JOHN xi. 46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans

that he had dug that well." But though this covenant had been made at the request of Abimelech, and for his advantage, he now sends away from this very land the son of Abraham, and thus proves his disregard to the covenant which secured his own benefit.

So also when God transferred to Judah his covenant with all the people, and gave them seven hundred years (seven ewe-lambs) to mark the continuance of this covenant, which was to preserve them as a nation, he also gave them a promise, which should serve as a witness that he had made this covenant oath, which should last "till Shiloh come." Gen. xl ix. "The coming of Shiloh," then, marked the duration and the close of their probation.

The entire pilgrimage of Jesus was in the valley of humiliation, but especially when he retired from the "wise and prudent" to associate with the "common people," or with the few disciples whom he had chosen out of the world.

shall come, and take away both our place and nation.

MATT. xiii. 54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ?

55. Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ?

JOHN xi. 53. Then from that day forth they took counsel for to put him to death.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

x. 39. Therefore they sought again to take him; but he escaped out of their hand,

40. And went away again beyond Jordan, into the place where John at first baptized ; and there he abode.

41. And many resorted unto him, and said, John did no miracle ; but all things that John spake of this man were true.

42. And many believed on him there.

The Letter.

18. And Isaac digged again the wells of water which they had digged in the days of Abraham his father ; for the Philistines had stopped them after the death of Abraham : and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours : and he called the name of the well Esek ; because they strove with him.

The Spirit.

GAL. iii. 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

HEB. vi. 13. For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so, after he had patiently endured, he obtained the promise.

16. For men verily swear by the

NOTE.

Previous to the time of Abraham, the "wells of salvation," or promises of good things to come, had been occasionally scattered among the people of the east, even from the beginning, when it was said to the serpent, "It shall bruise thy head, and thou shalt bruise his heel." But to Abraham was the gospel more clearly preached. The oath of God to him was, to all that looked for salvation in Israel, a broad, deep and overflowing fountain of living waters. The "wayfaring man," while passing through the dark and barren desert of the ministration of death, lifted up his eyes to the day of its fulfilment, and rejoiced, though he "saw it afar off."

But the Jewish rulers, scribes and priests, had *filled these wells with earth*; —they had made void the commandments of God, by their traditions, and taught for doctrines the commandments of men. They had taken away the key of knowledge, which unlocked the hidden riches of good things to come, and rested in the carnal ordinances of their law that profited not. In the valley of humiliation, Jesus opened again all the wells of the days of Abraham, by fulfilling all that had been written in the law of Moses and in the prophets concerning him. And in so doing, he drew upon himself all the strife and hatred of that stiff-necked generation, of whom it was said, "Ye do always resist the Holy Ghost; as your fathers did, so do ye."

The Letter.

21. And they digged another well, and strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for

greater: and an oath for confirmation, is to them an end of all strife.

17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

LUKE i. 72. To perform the mercy promised to our fathers, and to remember his holy covenant,

73. The oath which he sware to our father Abraham.

xvii. 44. And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and *in* the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures,

46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

ACTS vii. 51. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do ye*.

The Spirit.

PS. xxxviii. 19. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

20. They also that render evil for good are mine adversaries; because I follow the thing that good is.

us, and we shall be fruitful in the land.

NOTE.

Sitnah signifies *hatred*. Strife and hatred followed every manifestation of the Redeemer and his work to the children of men; and especially among his kindred according to the flesh. This hatred of the Jews to Christ, is the sin so frequently mentioned as "*the sin unto death*," for which there is no forgiveness. In the Old Testament it is called murder; and "no satisfaction should be taken for the murderer; he must surely die." The New Testament corroborates this, by identifying hatred with murder, and declares that no murderer hath eternal life abiding in him. And "*hereby know we the children of God and the children of the devil; for he that is of God, loveth his brother.*"

In the 6th verse of Gen. ix., it is implied that *murder* is especially aimed at the *image of God*, whether in his own well beloved Son, or in those who, by the new birth, are conformed to that image. John, in his epistle, has the same idea; and Jesus tells the Jews, that what was spoken against the *Son of man*, or ignorantly, believing him to be nothing more, might be forgiven; but what was spoken against the *Holy Ghost*, or against God's anointed, as showing forth the power of the *Holy Ghost*, should not be forgiven, either in this life, or that which is to come.

But there was another "*well*" that Jesus opened in this land; for it had been written, "*the place is too strait for me: give place to me that I may dwell;*" and, the "*destroyers and those that laid waste Zion shall go forth of thee;*"—and "*room*" for thee shall be made in the land. Rehoboth, signifies *place* or *room*.

The Letter.

23. And he went up from thence to Beer-sheba.

24. And the Lord appeared unto him the same night, and said, I am the

xxxv. 19. Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20. For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21. Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen *it*.

lv. 3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4. My heart is sore pained within me: and the terrors of death are fallen upon me.

xxv. 19. Consider mine enemies; for they are many; and they hate me with cruel hatred.

Isa. xlix. 17. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

18. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride doeth.

19. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21. Then shalt thou say in thine heart, Who hath begotten me these?

The Spirit.

MATT. xx. 17. And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem;

God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

NOTE.

Abraham had set up or planted in Beer-sheba a tree of witness, that *he had dug that well.*

In like manner God had given to Judah a strong mass of testimony that Jesus was the Christ. First in the prophetic promise, "The sceptre shall not depart from Judah," &c., and then, that David should have a "light in Jerusalem," and the throne should be established in his house for ever; that a rod should arise from the stem of Jesse, and a branch should grow out of his roots, "which should stand for an ensign of the people, and to him should the gathering of the people be;" also, David by the Holy Ghost testified concerning him; and, again, the hosannahs of the children in Jerusalem when he entered as King of Zion; also, Pilate in the inscription of the cross; and, finally, the resurrection from the dead, in accordance with the promise, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

MARK xi. 9. And they that went before, and they that followed, cried, saying, Hosanna: Blessed is he that cometh in the name of the Lord.

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

xii. 35. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

ACTS. xiii. 22. And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus:

* * * * *

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

The Letter.

26. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28. And they said, We saw certainly that the Lord was with thee; and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee:

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

NOTE.

Were it not that Isaac testifies to these rulers of the land, that they hated him, and had sent him from them, we might imagine that this show of homage and profession of friendship was real, and that these men were innocent of any ill will or ill treatment toward him.

How characteristic is this of the hypocritical Jews, and of their mockery of their Lord and King. The woe which Jesus pronounced, and the only woe during his pilgrimage, was upon the Scribes and Pharisees, that made clean the outside of the platter, but within were full of extortion and excess,—the “whited sepulchres” that appeared beautiful outwardly, but within were full of dead men’s bones.

The Spirit.

MATT. xxvi. 3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtlety, and kill him.

5. But they said, Not on the feast-day, lest there be an uproar among the people.

xxvi. 55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56. But all this was done, that the scriptures of the prophets might be fulfilled.

xvii. 28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

* * * * *

39. And they that passed by, reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41. Likewise also the chief priests mocking him, with the scribes and elders, said,

42. He saved others; himself he cannot save. If he be the King of the Jews let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

MATT. xxiii. 27. Wo unto you,

The Letter.

30. And he made them a feast, and they did eat and drink.

31. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32. And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33. And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

NOTE.

Jesus was "made under the law," and was careful to fulfil all righteousness—all that pertained to the institutions of his own kingdom, and also to that which was just about to be abolished. The last Jewish rite observed by him was the Passover. This feast of the Jews was the closing act of his connection with that people; "the handwriting of ordinances," or promissory note of Jehovah, was then "taken out of the way, being nailed to the cross," and his covenant with that people as a nation, was henceforth dissolved. "*Shiloh*" had come to assume the "sceptre" of his father David, while the "children of the kingdom" or "natural branches" of the olive were cast out. The tribe of Judah were no more a people, but were to be scattered among every nation under heaven, as the ten tribes of Israel had been. Yet "had not God cast away his people which he foreknew;" and in this typical history, particularly the last interview between Isaac and the rulers of the land, is this fact brought

scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

The Spirit.

Rom. xi. 1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life?

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5. Even so then at this present time also there is a remnant according to the election of grace.

* * * * *

23. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

to view. The covenant still held good to the "heirs"—"the remnant according to the election of grace." These would yet be called unto their own olive tree, to stand by faith together with their Gentile brethren; thus should be fulfilled the promise— * * "they shall all

27. For this is my covenant unto them, when I shall take away their sins.

have one shepherd, and David, my servant, shall be king over them." Ezk. xxxvii.

The Letter.

THE VALLEY OF DRY BONES.

EZK. xxxvii. 1. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones,

2. And caused me to pass by them round about: and behold, *there were* very many in the open valley; and lo, *they were* very dry.

3. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath came into them,

The Spirit.

"THE ELECTION OF GRACE;" OR, ALL "ISRAEL" TO BE SAVED.

ROM. xi. 1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life?

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it: and the rest were blinded,

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them:

and they lived, and stood up upon their feet, an exceeding great army.

11. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14. And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

15. The word of the Lord came again unto me, saying,

JEWS AND GENTILES

EZK. xxxvii. 16. Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17. And join them one to another into one stick; and they shall become one in thine hand.

18. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

19. Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand.

20. And the sticks whereon thou

10. Let their eyes be darkened, that they may not see, and bow down their back alway.

11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

UNITED IN THE GOSPEL-FOLD.

ROM. xi. 16. For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

writest shall be in thy hand before their eyes.

21. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

GEN. xl ix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come:

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this is my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29. For the gifts and calling of God are without repentance.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out:

34. For who hath known the mind of the Lord? or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

and unto him shall the gathering of the people be.

JER. xxx. 21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them.

NOTE.

Before leaving the subject of the casting off of Judah at the coming of Shiloh, it is necessary that we take a full and connected view of the whole, particularly as including the last mentioned idea,—or the covenant-promise which yet remained to the “remnant according to the election of grace.”

In order to obtain a correct understanding of the matter, we must examine and compare the Scriptures which have obvious reference to it. Particularly the 37th chapter of Ezekiel should be compared with the 11th chapter of Romans, as neither can be rightly understood without the other. We have therefore given these chapters a parallel position, that their mutual bearing may be the better seen.

By the “whole house of Israel” in Ezekiel’s vision, is doubtless meant the whole elect of God,—the heirs of promise through faith; for “they are not all *Israel* that are of *Israel*,” but “the children of promise are counted for the seed.”

The condition of this people, as *dry bones in the valley*, represents the chosen people of God, the whole family of the redeemed,—as the gospel, or ministration of the Spirit, finds them;—both Jew and Gentile, “all under sin.” “For the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” “So then they which be of faith are blessed with faithful Abraham.” Gal. iii 8, 9. But “the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. And it is of faith, that it might be of grace, to the end that the promise might be to all the seed,—not to that only which is of the law, (or the Jews,) but to that which is of the faith of Abraham,

EPH. i. 9. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.

JOHN x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

ACTS ii. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

who is the father of us all.” ROM. iv. 13-18. From this passage it plainly appears that it was the whole household of faith, whether Jews or Gentiles, that were intended by the *whole house of Israel* in the vision; and not the old-covenant people of God, or national Israel.

The preaching of the prophet to these dry bones, represents the gospel procla-

mation to sinners dead in trespasses and sins. "For it hath pleased God by the foolishness of preaching to save them that believe."

In the 16th verse of the chapter, the Lord, under the figure of two sticks, shows his purpose of uniting in one, the two houses of Israel. The first of these sticks was "*Judah*, with Israel his companions;" by which was doubtless meant the *Jews*, who were the natural progenitors of Christ. The other stick was Joseph or Ephraim, which has allusion to the spiritual blessings of the new covenant, by which the Gentiles were admitted to the privileges of the gospel. These two sticks were united in one, to show that the grace which raised the dry bones to life, would bring them together into *one body*, out of every kindred, nation and people.

Then follows the promise of new-covenant mercies, which should rest upon them, when planted upon "the mountains of Israel,"—or gathered as the sheep of Christ to the gospel fold, according to his own promise in the 10th chapter of John: "Other sheep I have, which are not of this fold; them also must I bring, that there may be one fold and one shepherd."

In the 24th verse of the 37th chapter of Ezekiel, this same thing is also promised:—"One king shall be king to them all;"—"my servant David shall be king over them." These words evidently contemplate the same event with those in the 10th of John; and also the same that is brought to view in the 11th chapter of Romans, 25th to 29th verses, in which the apostle shows that the natural branches will be grafted into their own olive tree:—not, indeed, by right of birth, as they stood by the first covenant; but by promise, made sure to all who are the true seed of Abraham, by faith in Christ:—"For if ye are Christ's, then are ye Abraham's seed and heirs according to the promise." "And thus all Israel shall be saved."

Concerning this "*whole house of Israel*," planted in their own land, gathered as two flocks to the one gospel fold,—or as different branches, to one olive tree, God says, "I will make a cove-

nant of peace with them; it shall be an everlasting covenant with them," &c. * * * "And my servant David shall be their prince for ever." In these words, and much more that is connected with them, we see the same covenant which, in Gal. iii., is said to be "*confirmed of God in Christ*,"—afterwards made over by oath to Abraham, Isaac and Jacob; and also, by the same oath, to David and his seed for ever. And lastly, it is more fully revealed in the 31st chapter of Jeremiah, as embracing the *whole house of Israel*;—the same people to whom it is now, in the 37th chapter of Ezekiel, again confirmed.

From this concurrent testimony respecting the people signified by the "*whole house of Israel*," we may deduce the following self-evident inferences: First, that their heirship is *in Christ*; that they are Abraham's seed by *faith*, and not by *birth*; that the inheritance is theirs by *promise*, and not by *the law*; that the promise was made to Abraham in *uncircumcision*, and not in *circumcision*, "that it might be sure to all the seed," them that are Gentiles in the flesh, as well as them that are Jews;—"not them only which are of the law, but to them which are of the faith of Abraham, who is the father of us all," (believers.)

This being the people who are heirs of the covenant, the next question respects the *inheritance*. Is it a *spiritual*, or *temporal* possession to which they are heirs, and to which they are *jointly* to be gathered? First, this inheritance is *in Christ*: "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Of course those that are not in Christ, have no part nor lot in the matter. Next, it is theirs by *promise*; which is not true of the land of Canaan, the promise of this land being given exclusively to the *Jews*, while the everlasting covenant was made with the "*whole house of Israel*," Gentiles as well as *Jews*. It was also to be received and enjoyed by *faith*; but *faith* has respect only to things *unseen and eternal*; "for hope that is seen, is not hope; for what a man sees, why does he yet hope for?"—but the land of Canaan was an

actual and temporal possession. It was "an inheritance incorruptible, undefiled, and that fadeth not away," reserved in heaven for those who have "here no continuing city," nor "abiding-place."

The prophet Ezekiel promises to the house of Israel an everlasting covenant: "I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore," saith the Lord.

Again—it is said, "My servant David shall reign over them for ever." But the kingdom of Christ is *not of this world*:—"the kingdom of heaven is within you," and "cometh not with observation." Lastly, the kingdom or inheritance of which this people are *joint heirs*, is called their *own land*. "I will bring them," says God, "into the land which I have given unto their father Jacob, wherein your fathers have dwelt." But Canaan was never the land of the Gentiles—neither did their fathers dwell there; yet the promise is *sure to all the seed*; and can be so only as having reference to a spiritual possession.

If these statements and inferences are correct, then, when Shiloh came to the throne of his kingdom, it was to reign over the *whole household of faith*, who, by regeneration, were raised from a death in sin, to newness of life in Christ, and to all the blessings of the *new and*

everlasting covenant; while all that pertained to the old covenant, and to the people of the Jews with whom that covenant stood, was abolished and taken out of the way.

In the 32d and 33d verses of the 26th chapter of Genesis—the one we are now considering—the servants of Isaac came and told him they had found water in the well *Beer-sheba*. This well has been mentioned several times. It was in the "wilderness of Beer-sheba" that Hagar wandered with Ishmael when cast out by Abraham,—because the "well of the oath" was a *wilderness* to the children of the bondwoman. It was at Beer-sheba that Abraham made a covenant with Abimelech, and gave him the "seven ewe lambs," and planted the *tree of witness*. And it was at Beer-sheba that Abraham lived and died: all of which alludes to the blessings of the everlasting covenant given by *oath* to Abraham, and through him to the men of Judah, to be unto all the "heirs of promise," through faith. And now, when Shiloh has come and the gathering of the people is to him, the servants that are sent to preach the gospel of the kingdom, *find water in this well*—even the waters of life; for to the "lost sheep of the house of Israel" was this salvation sent; and to them it became the wisdom of God and the power of God, even to all that believe.

The Letter.

34. And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite:

35. Which were a grief of mind unto Isaac and to Rebekah.

NOTE.

The kingdom of heaven being now established upon the throne of David according to promise, the ark of God, the testimony of Israel, is removed from the "worldly tabernacle" to the spiritual temple of lively stones. The "sacrifice and the oblation cease" for ever; while

The Spirit.

DAN. ix. 27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Hos. iii. 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

5. Afterward shall the children of

"the abomination that maketh desolate stands in the holy place," or, where the altar of God once stood. From this time the people of the old covenant, represented by the rulers of Gerar, are left "*without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.*" The ritual service of the first testament, signified by Esau, being extinct, of course, all that divided between nominal Israel and the heathen, as well as between Jews and Gentiles, is broken down; and the *Edomites* and *Hittites* become one people.

This unholy "confederacy," though condemned and forbidden by God, had virtually taken place, while this rebellious nation were yet called his people; which of course was "a grief of mind" to all true worshippers.

Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

ISA. viii. 6. Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8. And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

* * * * *

12. Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.

14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

CHAPTER XXVII.

The Letter.

1. And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2. And he said, Behold now, I am old, I know not the day of my death:

The Spirit.

HEB. viii. 13. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.

3. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison ;

4. And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

NOTE.

If, during the “one week” mentioned by Daniel, in which “Messiah the Prince” should “confirm the covenant with many,” “the sacrifice and oblation should cease”—then, of course, the priesthood, which daily offered these sacrifices, must also cease.

The change of priesthood from the tribe of Levi and the house of Aaron, to the order of Melchisedee and the tribe of Judah, is another event intimately connected with the change of the first to the second testament, and the assumption of the sceptre and throne by the “son of David.”

This change was first typically intimated, when Levi, “who received tithes, paid tithes in Abraham ; and he, whose descent is not counted from Levi, received tithes of Abraham and blessed him that had the promises : and without all contradiction, the less is blessed of the greater.” Heb. viii.

The same event was next made known to Rebecca, when God said to her of her twin sons, “the one shall be stronger than the other ; and the elder shall serve the younger.” And now that “Isaac’s eyes are dim that he could not see,”—that he might, like his great antitype, “not judge after the sight of his eyes, nor reprove after the hearing of his ears,” he confirms this prediction ; yet in a way which sets aside the claims of blood and birth, and is contrary even to his own intentions as a man.

In like manner, Eli the priest of Israel, was told by the Lord, that the priesthood should be taken from his house, and “I will raise me up a faithful priest,” &c.; and when Eli’s eyes were dim that he could not see, he also confirmed the decree of God against his own sons. “It is the Lord ; let him do as seemeth him good.”

2 COR. iv. 18. While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

ROM. ix. 11. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth.)

12. It was said unto her, The elder shall serve the younger.

ISA. i. 11. To what purpose is the multitude of your sacrifices unto me ? saith the Lord : I am full of the burnt-offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12. When ye come to appear before me, who hath required this at your hand, to tread my courts ?

13. Bring no more vain oblations : incense is an abomination unto me ; the new-moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting.

14. Your new-moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them.

15. And when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear : your hands are full of blood.

16. Wash you, make you clean : put away the evil of your doings from before mine eyes ; cease to do evil ;

17. Learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.

19. If ye be willing and obedient, ye shall eat the good of the land :

In the 3d chapter of Malachi, God, after reprobating the sons of Levi for their iniquity, calls upon them once more, even at the "eleventh hour," when the Messenger of the new and better covenant is just at the door,— "*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there be not room enough to contain it.*"

In this last call of God upon the sons of Levi, at the moment when he is about to cast them off for ever, is presented the exact counterpart of the call of Isaac upon Esau, just as he is about to die, to bring in the "savory meat" which he loved, that his soul might bless him.

But, though one more opportunity was thus given to that disobedient and gainsaying people—one more test of the efficacy of the blood of bulls and goats, of "burnt-offerings and offerings for sin," which their covenant demanded, but which they still rendered not,—then said Jesus, "*Lo! I come to do thy will, O God; he taketh away the first, that he may establish the second.*"

20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

1 SAM. ii. 30. Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed.

* * * * *

35. And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in my heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

iii. 2. And it came to pass at that time, when Eli *was* lain down in his place, and his eyes began to wax dim, *that* he could not see;

* * * * *

17. And he said, What *is* the thing that the *Lord* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me, of all the things that he said unto thee.

18. And Samuel told him every whit, and hid nothing from him. And he said, It *is* the Lord: let him do what seemeth him good.

iv. 15. Now Eli was ninety and eight years old; and his eyes were dim, *that* he could not see, &c., to the 23d.

MAL. iii. 7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10. Bring ye all the tithes into the

The Letter.

5. And Rebekah heard when Isaac spake unto Esau his son : and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7. Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord, before my death.

8. Now therefore, my son, obey my voice, according to that which I command thee.

9. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth :

10. And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

NOTE.

The “oracles of God”—all that testified of the coming of the Just One and the work he would accomplish,—were committed to the *church*; she, by faith, “looked to the end of that which was to be abolished,” and under all the “ordinances of divine service” saw the “better things” which they revealed and shadowed forth. As a type of the church, therefore, Rebekah *heard* and understood the demand of Isaac for the “savory meat” to which the blessing had been promised; and she knew how to instruct Jacob, who had been chosen and appointed by God to the place and the inheritance of Esau, into all which that place or office required, and all which that inheritance signified; she knew that the true sacrifice, “of sweet-

storehouse, that there may be meat in mine house; and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

The Spirit.

1 PET. i. 10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come unto you*:

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

LUKE xxiv. 25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken !

26. Ought not Christ to have suffered these things, and to enter into his glory ?

27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

* * * * *

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in the* prophets, and *in the* Psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures,

46. And said unto them, Thus it is written, and thus it behoved Christ to

smelling savor," was not to be found in the "field," but was to be taken out of the *fold*; it must be one of the "flock," and must be "prepared" according to all that was "*written in the volume of the book.*"

suffer, and to rise from the dead the third day.

LEV. xvi. 5. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6. And Aaron shall offer his bullock of the sin-offering which *is* for himself, and make an atonement for himself, and for his house.

7. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

8. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.

9. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him *for* a sin-offering.

10. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

The Letter.

11. And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

12. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

NOTE.

It is here evident that Jacob reasons upon the fact that Isaac would not judge of his claim to the birthright "*after the sight of his eyes, or the hearing of his ears,*" but wholly by the identity of his fleshly body with that of Esau; and should he, in this, be found unlike his brother, it would at once prove him an impostor, and not the person for whom the blessing was designed.

The method adopted by Rebekah, to give to Jacob the likeness of Esau, involves two important ideas, one of which is explained by the fact that

The Spirit.

HEB. x. 1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect:

2. For then would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins.

3. But in those *sacrifices there is a remembrance again made of sins every year.*

4. For *it is* not possible that the blood of bulls and of goats should take away sins.

5. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:

"the law had a shadow of good things to come, and not the very image of the things." The great doctrine of atonement was shadowed forth by the law as described in Lev. xvi. 5-11; in which the "two kids of the goats," though not the "very image" of the Lamb of God, which should take away the sins of the world, were made typically to represent him. And here the same idea is brought to view, that the *blessing* would rest only upon him, who should come in "*a body prepared for him*,"—the *veil of flesh* which had been typified and predicted in "*the volume of the book*," and in whom should be "fulfilled all that had been written of him in the law of Moses and in the Psalms."

Hence it is evident that, though the Father had said of the Son, "I have made him my *First Born*, higher than the kings of the earth;" "Thou art fairer than the children of men, and therefore God hath *blessed thee for ever*;" and again, "The Lord hath sworn and will not repent; thou art a priest for ever after the order of Melchisedec;"

7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8. Above, when he said, *Sacrifice, and offering, and burnt-offerings, and offering* for sin, thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;)

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

yet notwithstanding all this testimony of his claim to the inheritance, had he, after all, appeared otherwise than was "*written of him*," and especially in any but a body "*made like unto his brethren*," the "*sacrifice of sweet savor*" could not have been offered, and the *curse*, which he had pledged himself to take away from his people, would have remained upon *him*, instead of the *blessing* of victory and triumph.

The Letter.

13. And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.

14. And he went, and fetched, and brought *them* to his mother: and his mother made savory meat, such as his father loved.

15. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17. And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

NOTE.

Rebekah, as representing the church, in whose hands were the "*oracles of God*," had no fear that aught would fail, which had been written concerning

The Spirit.

MATT. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled.

LUKE xxiv. 44. * * all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

LUKE xxi. 22. * * that all things which are written may be fulfilled.

HEB. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15. And deliver them, who, through fear of death, were all their life-time subject to bondage.

16. For verily he took not on *him* the *nature of angels*; but he took on *him* the seed of Abraham.

this great transaction. She felt confident that the "sure mercies of David" must needs come to his people in the appointed way. That help had been laid upon "one that is mighty," who would "not fail nor be discouraged," until he had "set judgment in the earth," and taken away the reproach (curse) of his people, as the mouth of the Lord had spoken.

The human nature of Jesus was received by him from the church. He took upon him the "*seed of Abraham*." It was from the church that he derived the body of flesh which veiled his divinity, and made him "*like unto his brethren*." She was both the *cause* and the *instrument* of the Son of God's being made "a little lower than the angels, for the suffering of death." It was this, to which all the rites and ceremonies of the law pointed, and was the "better thing" of which they were the *shadow*, even as the skins upon Jacob, prepared him for a substitute or representative of Esau, by which he might accomplish that which Esau could not do.

The Letter.

18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

NOTE.

We have now seen, both from the nature of things and from scripture testimony, that the ultimate design of types and shadows was to testify of Christ; to announce him in his offices and work as the Redeemer of Zion. The living Word was hidden behind the dead letter;—the body prepared for him by the Father, in which dwelt all the fulness of the Godhead, and which was "set up from everlasting," cast all the shadows and modelled all the types of divine re-

17. Wherefore in all things it behoved him to be made like unto *his* brethren; that he might be a merciful and faithful High Priest in things *pertaining to God*, to make reconciliation for the sins of the people.

PHIL. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

EPH. v. 2. * * as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

HEB. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

The Spirit.

JER. xxx. 21. * * And I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

HEB. ix. 24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

Ps. xxiv. 7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10. Who is this King of glory? The

velation. Of course what is spoken of the type, had ultimate reference to the thing signified; and when *he* stands forth to view, in all the authority of infallible proof, it is to assume his proper character, and assert his rightful claim to all that had been promised and predicted of him under these similitudes.

It is in such a sense as this that Jacob here affirms himself to be *Esau, the first-born*, and that he *had done that which Isaac required*. Of the thing signified, therefore, all this was true; but of the *letter*, it was not true.

Before Jacob was born, he was invested by God himself with the rights and privileges of the first-born, and *constituted* all that he now claims to be. He had subsequently purchased the birthright of Esau, who voluntarily secured it to him by oath. In addition to this, he had brought in the “*savory meat*” to which the blessing had been promised; and, lastly, having done so, he claims the name *Esau*, which signifies “*he that finishes*,” which rightly belonged to the son who did his father’s

Lord of hosts, he is the King of glory. Selah.

REV. v. 6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

will, and not to him who said, “I go, sir,” but went not.

Again, it must be remembered that Isaac is acting a typical part in this matter as well as Jacob. His demand of Esau was like that of God upon the priests of Israel, for the *tithes* due to him by their law. Mal. iii. Yet he well knew that what the law required would be rendered only by *another priest* and a *better covenant*.

When the High Priest of the true tabernacle ascended to heaven, it was as a “*Lamb that had been slain*”; yet, as the “*King of glory*,” he demands the blessing of the Father; who replies, Who is this King of glory?

The Letter.

20. And Isaac said unto his son, How is it thou hast found it so quickly, my son? and he said, Because the Lord thy God brought it to me.

NOTE.

It was the character of God’s ancient people—his typical *first-born*—always to promise, but never to perform his will. Their language was, “All that the Lord hath said we will do;” but they did it not. They said to his command, “I go, sir,” but they went not. And when his long-suffering had waited to see if they would obey his will or no, and he at length calls upon these his professed servants to reckon with them, “because they should be no longer stewards,” he says, “Ye are cursed with a curse, for ye have robbed me, even this whole nation.” Mal. iii.

But when, at the end of “that which was abolished,” Jesus, the chosen and

The Spirit.

ISA. xlvi. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

* * * * *

4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

xlix. 1. The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3. And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

elect servant, in whom he delighted, and whom he had made his First-Born, and a High Priest for ever, comes to do his will, he says, "How am I straitened till it is accomplished!" He rested not from his work until he had *finished* transgression, made an end of sins, made reconciliation for iniquity, and *brought in everlasting righteousness*,—the "savory meat" which the law demanded. Surely then he proved himself to be the Esau—"THE FINISHER," to whom the law looked for satisfaction, and to whom the *blessing* of right belonged.

In his mediatorial work, as the servant of the covenant, the Son of God had the promise of the Father, that he would strengthen and uphold him with the right hand of his righteousness. And the unbelieving Jews, while they rejected him as the Messiah, were at a loss how to account for the mighty works which showed themselves forth in him.

In addition to all this, if there yet remains anything inconsistent or unex-

xli. 10. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

JOHN iii. 2. * * for no man can do these miracles that thou doest, except God be with him.

plained in regard to the type, it should be remembered, that in the antitype also, in regard to the Son of God, manifest in flesh, there is a mystery so utterly inexplicable to mere human comprehension, that nothing could give full satisfaction respecting it but an immediate revelation from heaven, such as was made to Peter, when Jesus put the question, "*Whom say ye that I am?*" And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

The Letter.

21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

NOTE.

Again we perceive the fact that it was the tangible body of Jacob, made like unto Esau's body, which determined the question whether he was the first-born and heir to the inheritance. And nothing short of the same test, would have identified Jesus, the Son of man, to be the Christ, the Son of God, who was to come into the world. Had he not in all points, answered to the types and shadowy representations of the law, which were the "figures of the true;"—had not

The Spirit.

HEB. ix. 6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of *God*:

7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. *Which stood* only in meats and drinks, and divers washings and carnal ordinances, imposed *on them* until the time of reformation.

11. But Christ being come a high priest of good things to come, by a

all that had been promised to the fathers, and written in the prophets concerning him, been fully accomplished, both in his person and work, there would have been no proof of his being the Messiah.

It was for this reason, that Jesus continually directs the attention of his disciples to the Scriptures, as testifying of *him*. And when he had risen from the dead, and *finished* the work given him to do, he reprobates them for being so slow of heart to believe all that the Scriptures testified, and for not seeing how all had been fulfilled in himself. The apostle Paul also labors to instruct the Hebrews into the true meaning and design of their own ceremonial institutions, and expresses much surprise, both to them and to the Galatians, that they did not see and understand the great things of the kingdom of Christ, not only in the ritual service, but in the typical history of the Old Testament.

In the passage before us, it seems that the fact of its being *Jacob's voice* united with Esau's body, did not prevent his being acknowledged as the heir. So

greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

* * * * *

23. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

the divine nature of Jesus appeared in all the gracious words which he spake; but this was an additional testimony to his being the Christ.

The Letter.

24. And he said, *Art thou my very son Esau?* And he said, *I am.*

25. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

Note.

When, at the baptism of Jesus, the voice from heaven testified of him, who was apparently no other than a mere man,—“*This is my beloved Son, in whom I am well pleased,*”—did it not require all the corroborating proofs which were given of him, to confirm this testimony? So also the Messiahship of Jesus of Nazareth must be attested by many infallible proofs. The body prepared for him, was the theme of promise and prophecy from the garden of Eden, to the manger in Bethlehem, and the cross in Jerusalem. Its appearance in the world, was

The Spirit.

JOHN viii. 14. * * Jesus answered and said unto them, Though I bear record of myself, yet my record is true, &c.

MATT. xvi. 15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

ROM. i. 2. (Which he had promised afore by his prophets in the holy scriptures,)

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4. And declared to be the Son of God with power, according to the Spirit

according to "the fulness of time," as predicted from the beginning. While seen of men, it was the subject of wonder and speculation; and, at a point of time, so precise as to be measured by days and even hours, this body was offered up a sacrifice. But though the fire of the Almighty drank up and consumed the holy soul which dwelt in it, the flesh and blood became *meat and drink*, the "*bread and wine*" of the kingdom, which should give life unto the world.

All these things, every "jot and tittle" of them, were settled and appointed by the determinate counsel and foreknowledge of God, written "in the volume of the book," and exactly fulfilled, even to the letter, in the life and death of the Son of God.

To the superficial reader, it may seem inconsistent to represent God, in this figure, as *eating* and *drinking* the sacrifice of the Son. But this figure is chosen by God, and must be consistent with itself. In Mal. iii., God calls upon Israel to bring to his house the savory *meat* required by the law;—meat seasoned with the "*salt of the covenant*," the grace of *faith*. Such meat they never did and never would bring, and he repeatedly tells them he would accept no other. In the 50th Psalm he says, "Will I eat the flesh of bulls, or drink the blood of goats?" Having himself adopted this figure, how could he more suitably and consistently express his acceptance of the true sacrifice which he himself had provided and sanctified, than in the satisfaction signified in the words of this 25th verse?

This figure also has respect to the words of Christ at the last supper, "But I say unto you, I will not drink,

of holiness, by the resurrection from the dead.

ACTS xiii. 32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

MATT. iii. 16. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

HEB. viii. 20. And inasmuch as not without an oath he was made priest, &c.

PS. l. 12. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

henceforth, of this fruit of the vine, until that day when I shall drink it anew with you in my Father's kingdom." Compare the circumstances of the figure with those of this passage, and we shall see an evident coincidence between them.

The Letter.

26. And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the

The Spirit.

PS. lxxxv. 10. Mercy and truth are met together; righteousness and peace have kissed each other.

11. Truth shall spring out of the earth; and righteousness shall look down from heaven.

ISA. xlvi. 21. The Lord is well

smell of a field which the Lord hath blessed.

NOTE.

By reason of Adam's transgression, the *ground* was cursed for his sake,—even the whole mass of the dust of the earth, out of which he had been taken, and of which all his posterity were to be formed after his image and likeness. This curse, the "seed of the woman" pledged himself in the covenant of grace to bear in behalf of his people, that they might be made *the righteousness of God in him*. This pledge, with its fulfilment, was continually exhibited by types and shadows until it was fully redeemed by Christ upon the cross. Especially was it seen in the sacrifice of Noah after the flood, and the blessing which followed. The death, burial, and resurrection of the Son of God, by which the curse should be removed, had been represented by the flood, and then followed the blessing as recorded in Gen. viii. 21, 22. In the words of Isaac to Jacob, in the 27th verse of this chapter, we find the same idea presented. The acceptable sacrifice of a perfect righteousness, had been typically brought in, by which the curse was taken away from the church, mystically represented by the body of flesh, or garments of Esau, which were worn by Jacob; whereby this assumed raiment was rendered like the "*smell of a field*" which the Lord had blessed. And thus was fulfilled the words of Paul, in Heb. x., where he speaks of "a new and living way, consecrated for us through the veil, that is to say, his flesh;" by which we may draw nigh with boldness to a throne of grace, in full assurance of faith.

pleased for his righteousness' sake ; he will magnify the law, and make *it* honorable.

ROM. iii. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

HEB. x. 17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, *there is* no more offering for sin.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; &c.

Ps. xlv. 8. All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

SOL. SONG, i. 3. Because of the savor of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

iv. 11. * * and the smell of thy garments *is* like the smell of Lebanon.

* * * *

13. Thy plants *are* an orchard of pomegranates, with pleasant fruits ; camphire, with spikenard,

14. Spikenard and saffron ; calamus and cinnamon, with all trees of frankincense ; myrrh and aloes, with all the chief spices :

15. A fountain of gardens, a well of living waters, and streams from Lebanon.

GEN. viii. 21. And the Lord smelled a sweet savor ; and the Lord said in his heart, I will not curse the ground any more for man's sake ; for the imagination of man's heart *is* evil from his youth : neither will I again smite any more every thing living, as I have done.

22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

The Letter.

28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

NOTE.

This blessing, and the promises involved in it, have respect to the prosperity of the kingdom of Christ, under the gospel or ministration of the Spirit; and accords with the promise of the Father to the Son, upon his becoming obedient unto the death of the cross. The Spirit of truth, the Holy Comforter, should be sent down to "convince the world of sin, of righteousness, and of judgment." Its influence, like that of the rain and the dew upon the earth, should cause the good seed of the kingdom to spring up and flourish like willows by the water-courses. The hard and impenitent heart, dead in trespasses and sins, should be quickened to life and fruitfulness. Its barren soil, watered by the river of God, should be prepared for the "incorruptible seed;" its ridges should be made soft with showers; its furrows settled, and the springing of it, blessed.

Against this divine influence, the "children of the wicked one" should rage and strive and blaspheme, as the seal and witness of their own damnation. For "on whomsoever this (foundation) stone shall fall, it shall grind him to powder."

The Spirit.

ISA. xxvi. 19. Thy dead men shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

* * * * *

5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

ZECH. ix. 17. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

PS. lxxii. 6. He shall come down like rain upon the mown grass: as showers that water the earth.

* * * * *

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

PS. lxv. 9. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

10. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11. Thou crownest the year with thy goodness; and thy paths drop fatness.

12. They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

MATT. xii. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but blas-

phemy against the *Holy Ghost* shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world to come*.

The Letter.

30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also had made savory meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

NOTE.

We have before seen in the typical history of Abraham and the promise made to his "seed," that the new covenant, which was "confirmed of God in Christ," was clearly revealed. "by promise" 430 years before the giving of the law. In Isaac, the promised seed, ("which is Christ,") was vested the heirship and *blessing*, which he now confirms to Jacob, and which Jesus in the gospel calls "*the promise of the Father*," or "*the Spirit of truth*," which was to be given to the church, to abide with them for ever. But 430 years after this covenant was given to Abraham, and confirmed by oath to all that were his children by faith in Christ, the nation of Israel, in which were included both the heirs of promise and the seed according to the flesh, were placed under a legal and conditional covenant at Sinai; by the terms of which, if they were obedient and continued in all things written in the book of the law to do them, they should receive the blessings of that covenant; but if they were disobedient, all the curses pertaining to it should rest upon them. This covenant

The Spirit.

MAL. i. 2. I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? *Was not Esau Jacob's brother?* saith the Lord: yet I loved Jacob,

3. And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.

* * * * *

7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

8. And if ye offer the blind for sacrifice, *is it not evil?* and if ye offer the lame and sick, *is it not evil?* offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts.

9. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.

* * * * *

14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful ful among the heathen.

"they brake;" "and God said, Behold I will make a new covenant with the house of Israel," &c. But it will readily be seen, that it was called *new*, only because in the order of time it was established or made manifest after the Sinai covenant had become extinct.

It will also be seen that it was *after* the inheritance had been secured by oath and promise to the true heirs, that the children of the first covenant blindly supposed themselves entitled to it, and continued to urge their claim,

ROM. ix. 30. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith;

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone.

x. 2. For I bear them record, that they have a zeal of God, but not according to knowledge.

3. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4. For Christ is the end of the law for righteousness to every one that believeth.

The Letter.

32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

NOTE.

In urging his claim to the blessing, after having voluntarily relinquished the birthright to which it pertained, in exchange for a mess of pottage, Esau well represents that self-righteous and self-deceived people, who rested in the law, and satisfied themselves with the empty form of legal rites, instead of seeking the "better thing" they foreshadowed. Even under the brow of the fiery mount, at whose terrible majesty the earth shook and trembled, and Moses said, "I exceedingly fear and quake," they hesitated not to say, "All that the Lord hath said we will do." And on

The Spirit.

MAL. i. 6. A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

HEB. xii. 18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

20. (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, that Moses said, I exceedingly fear and quake :)

the blind presumption that they had done as he required, they claimed the blessing.

In the trembling of Isaac, upon Esau's presenting his ill-founded and arrogant plea, we see, not only the shaking of the earth, as at Sinai, but the *shaking of heaven also*; when, in view of the satisfaction demanded by the law, and which he had engaged to render, the divine Redeemer says, "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." Ps. lv. 5. But "*the things that can be shaken*" have been removed as of things that are made, that those "*things which cannot be shaken may remain*,"—even the Mount Zion, the city of the living God, * * * and Jesus the Mediator of the new covenant, &c. In the words of Isaac, "*yea, and he shall be blessed*," we see the firmness and immutability of the divine counsels; and that the gifts and calling of God are without repentance.

* * * * *

26. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

GAL. iii. 17. And this I say, *that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

18. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

REV. v. 12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

The Letter.

34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35. And he said, Thy brother came with subtily, and hath taken away thy blessing.

36. And he said, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

The Spirit.

HEB. xii. 16. Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

ROM. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;

ISA. xi. 1. And there shall come

NOTE.

The word here translated “*subtily*,” is the same that in Proverbs viii. 5, is rendered *prudence* or *understanding*. It is applied to Christ as the “Wonderful Counsellor,” who alone was sufficient to devise and execute the work of redemption; and as being anointed for that work by the Spirit, as is described in Isa. xi.

The Son of God was truly a “*super-planter*,” if by this is meant an almighty and all-sufficient *substitute* “in things pertaining unto God,” for guilty, helpless sinners. If he took the *birthright* from the law, it was to do that which “the law could not do because it was weak through the flesh.” If he took the *blessing* from the blood of bulls and goats, it was because *he was slain, and has redeemed us to God by his blood, out of every kindred, and tongue, and people,* and is worthy to receive “blessing, and honor, and glory, and power” for ever; while the sacrifices offered by the law could not take away sin, or make the comers thereunto perfect.

forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

ROM. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord? or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

37. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

6. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

HEB. vii. 18. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

viii. 7. For if that first covenant had been faultless, then should no place have been sought for the second.

The Letter.

37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thee, my son?

38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.

39. And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

NOTE.

It was a matter of little consequence to Esau whether his portion was like that of Jacob; any other would do as well. The expression, "thy dwelling shall be the fatness of the earth," &c., intimates, not only mere temporal good, but that Esau, though not a *taker* of the blessings of Jacob, yet should *dwell* in the midst of them and be surrounded by them. This has ever been very specially the case with the old covenant people of God.

Under the law they were encompassed with witnesses of spiritual things, and under the gospel they were favored by the personal ministry of Christ; and since that time they have had their dwelling in the midst of the light and privileges of the Christian faith. The possession given to Esau, was Mount Seir, which signifies "*a demon*," and perhaps his rejection and hatred against the true light, may have sealed him as a reprobate—a "son of perdition." To this fact there seems to be an allusion in the last words of this passage, which appear to intimate the change which takes place in the typical character of

The Spirit.

NUM. xxiv. 17. I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

GEN. xxxvi. 6. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7. For their riches were more than that they might dwell together: and the land wherein they were strangers, could not bear them, because of their cattle.

8. Thus dwelt Esau in mount Seir : Esau *is* Edom.

JUDGES v. 4. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5. The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel.

ISA. lxiii. 1. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3. I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury,

Esau after the blessing had departed from him, similar to that in *Saul*, after the Spirit of the Lord left him and an evil spirit rested upon him—or *Judas* after receiving the sop. We are told that the prince of this world then had the *dominion*. It was “his hour, and the power of darkness.”

The Letter.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

NOTE.

From this time Esau becomes openly and manifestly a “son of perdition,”—a murderer,—doing despite to the Spirit of grace, and exhibiting all the features of the character drawn in Heb. x. 26–31. He looked forward to the event of Isaac’s death, as opening the way for exterminating Jacob; even as the enemies of Christ devised his death, in order to put an end (as they hoped) to the religion which they hated. It was also one of the family of Christ, “that lifted up his heel against him.” It was one of the twelve who sought how he might betray him.

The Letter.

42. And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy younger brother Esau, as touching

and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4. For the day of vengeance is in my heart, and the year of my redeemed is come.

LUKE xxi. 53. * * But this is your hour, and the power of darkness.

The Spirit.

1 JOHN iii. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

* * * *

10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

HEB. x. 26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28. He that despised Moses’ law died without mercy under two or three witnesses;

29. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?

30. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

The Spirit.

Ps. ex. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 SAM. xxii. 1. And David spake unto the Lord the words of this song,

thee, doth comfort himself, purposing to kill thee.

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44. And tarry with him a few days, until thy brother's fury turn away;

45. Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived also of you both in one day?

NOTE.

After the waters of the flood had abated,—or typically, when the curse had been removed from the earth,—Noah sent forth the “*raven and the dove*” from the ark. And, when the *woman* appeared in heaven, clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars (the church in the gospel day); there also appeared her adversary, the *dragon*, who was cast out of heaven to the earth, drawing with him a third part of the stars, ready to persecute the *woman* and to devour the child she should bring forth. The *raven* and the *dove*, and the *dragon* and the *woman*, are doubtless one and the same symbol. For no sooner was the kingdom of Christ set up, than the devil and his angels prepared to war against it;—and no sooner is the Holy Spirit, the “*promise of the Father*,” sent out to convince of sin, &c., than the spirit of Antichrist appears also, casting out of his mouth the flood by which he hoped to cause the *woman* to be carried away.

Rebekah knew the fiery contest that had commenced between Esau, cast out from the inheritance, and Jacob, the heir of all things;—that there could be no concord between Christ and Belial; and that they could never dwell together.

in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

* * * * *

5. When the waves of death compassed me, the floods of ungodly men made me afraid;

6. The sorrows of hell compassed me about; the snares of death prevented me.

* * * * *

8. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

* * * * *

17. He sent from above, he took me; he drew me out of many waters;

18. He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

* * * * *

41. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

* * * * *

44. Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.

45. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

xxiii. 5. Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6. But *the sons of Belial shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7. But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

1 JOHN iii. 1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:

3. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world.

The Letter.

46. And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

NOTE.

The church of Christ, whether spoken of as his bride, "the children of the kingdom," or the "seed that shall serve him," are always represented as "*chosen*," and "*called*," and separated from the world; a peculiar people, whom the world know not, because they know him not. This is allowed by all,—but all do not understand the more remote and original distinction between them. They do not trace the line of descent to its native stock. The "daughters of Heth" were of the seed of Canaan, the cursed nation; and upon them should be visited "the iniquity of the fathers, unto the third and fourth generation of them that hate" God;—but Jacob must be sent to the kindred of his mother—of the household of Shem, upon whom was the blessing. They were the children of promise, even by the sentence of Noah; and much more, by the blessing of Abraham and of Isaac.

Between these two manner of people the Scriptures preserve a most special and peculiar line of distinction, from Cain and Abel to the ultimate separation of the "sheep and the goats" at the last day.

The Spirit.

2. COR. vi. 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you;

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

ROM. viii. 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

Ps. ex. 2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

CHAPTER XXVIII.

The Letter.

1. And Isaae called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2. Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4. And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

NOTE.

Padan-aram signifies *the field of Syria*. This name, as applied to the place where the seed of Jacob were to be gathered and multiplied, has much interesting meaning. It alludes to the state of nature from which the Holy Spirit quickens and translates the children of the kingdom, who are there held in bondage by sin and Satan. This state is represented by a *field*, while the church, when gathered, is called a *garden*. Hence it was a custom in Israel for every one of that typical people to do as is described in Deut. xxvi. 1-6:

"1. And it shall be, when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein:

"2. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

"3. And thou shalt go unto the priest

The Spirit.

MATT. xiii. 37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*:

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

DEUT. vii. 1. When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, * * *

2. * * thou shalt make no covenant with them, nor shew mercy unto them:

3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their

that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

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"5. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish *was* my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous," &c. &c.

This ceremonial service is equivalent to the confession of faith, made by a young convert under the gospel.

The Letter.

5. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6. When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7. And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8. And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9. Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

NOTE.

The children of Laban, living in Padan-aram, afar off from the household of Isaac, were yet as much his *kindred* as if they had been in Canaan.

So also the children of the kingdom, while servants to sin, and in bondage under the law, were as truly "sons" as when made manifest and brought nigh by the Spirit of adoption; and it is "because they are sons," and not to

groves, and burn their graven images with fire.

6. For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers.

The Spirit.

GAL. iv. 1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

2 THESS. ii. 3. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5. Remember ye not, that, when I was yet with you, I told you these things?

6. And now ye know what with-

make them so, that this Spirit "is sent into their hearts, whereby they cry Abba, Father."

Jacob is sent to his mother's kindred to take a wife and raise up seed that should be of the household, and not of the heathen. So also the Son of God, the anointed of the Father, was sent to redeem them that were under the law, that they might receive the adoption of sons. Jacob here represents Jesus as coming in the "*power of the Spirit*," to accomplish this work; to become a servant under the law, and by fulfilling all that it required, to redeem from its yoke those that were held by it.

When Esau saw that Jacob was sent to Padan-aram to take a wife, he cunningly adopts, as far as possible, the same course, and marries the daughter of Ishmael—unites with the children of the bondwoman, who have a form of godliness in the law, but deny the power. The object of this was doubtless to gain favor with Isaac. In like manner Antichrist watches with care the movements of the kingdom of Christ, that he may "*do so with his enchantments*." He imitates the true church as far as possible by forms and ceremonies, and show of outward sanctity, that he may deceive the simple and unwary; and then exalts himself in his own Babel to the seat of God, where he sits, showing himself that he is God.

holdeth, that he might be revealed in his time.

7. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.

8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9. *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie;

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

The Letter.

10. And Jacob went out from Beersheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Note.

It was from the "*well of the oath*" that Jacob went out. And it was according to the oath and promise of the

The Spirit.

ISA. XXXV. 1. The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

MATT. iii. 1. In those days came

everlasting covenant, confirmed of God in Christ, that the Spirit of truth, the "promise of the Father," is sent out to "new create the face of the earth."

The first night of Jacob's pilgrimage was spent in a place wild and untenanted, where he rested upon the bare earth and the flinty stones, while waiting for the day. In like manner the gospel of the kingdom was first preached in the *wilderness of Judea*, and not in the holy places made with hands, and within the gates of the holy city. In that wilderness were first prepared the "lively stones" of the spiritual temple; not such as were taken from the Jewish sanctuary, but such as were hewn and polished from the desert; for when the scribes and Pharisees came out to John to claim the ordinances of the gospel, upon the plea that they had "Abraham to their father," he tells them, "God is able of these stones to raise up children unto Abraham," &c. It will be remembered also, that we have before seen the promise of God to the "*whole house of Israel*," when they were yet in the condition of the valley of dry bones; another figure similar to the *stones of the desert*, which Jacob anointed for the house of God.

John the Baptist, preaching in the wilderness of Judea,

2. And saying, Repent ye, for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

EZK. xxxvii. 1, 2, 3, 13, 14. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley of dry bones, &c. And he said unto me, Son of man, can these bones live? And I answered, O Lord, thou knowest, &c. &c. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, &c.

The Letter.

12. And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.

13. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaae: the land whereon thou liest, to thee will I give it, and to thy seed.

14. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east; and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

15. And behold, I am with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

NOTE.

This vision of the ladder explains that mystery of divine grace, which has opened a way of communication between God and men, and how it is that the blessings of grace can come to the guilty and rebellious;—especially the gift of the Holy Spirit, whereby the wilderness is made to bud and blossom as the rose.

In this figure Jesus is presented as the Mediator of the new covenant—“the way, the truth, and the life.”

It is noticeable that the blessing here pronounced upon Jacob differs from that of Abraham and of Isaae; but only so far as the peculiar typical office-work of each of these fathers of the covenant varies from that of the others. Abraham sojourned in Canaan, but on one occasion went into Egypt. Isaac was told not to go into Egypt, but to dwell in the land of Canaan; but Jacob is not limited to any place. He should spread abroad to the east and to the west, to the north and to the south, until all the nations of the earth should be blessed

The Spirit.

JOHN. i. 51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

HEB. xiii. 22. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*.

ISA. liv. 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes:

3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

ISA. xliii. 5. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6. I will say to the north, Give up: and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.

xlix. 8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages:

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11. And I will make all my mountains a way, and my highways shall be exalted.

xli. 14. Fear not, thou worm Jacob, and ye men of Israel: I will help thee:

in him; until the whole valley of dry bones should be made alive.

saith the Lord, and thy Redeemer, the Holy One of Israel.

15. Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat *them* small, and shalt make the hills as chaff.

16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, *and* shalt glory in the Holy One of Israel.

17. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the Lord will hear them, *I* the God of Israel will not forsake them.

The Letter.

BLESSINGS PROMISED.

ISA. xliv. 1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen;

2. Thus saith the Lord that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4. And they shall spring up *as* among the grass, as willows by the water-courses.

5. One shall say, I *am* the Lord's; and another shall call *himself* by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname *himself* by the name of Israel.

xi. 1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them* that are bound;

2. To proclaim the acceptable year

The Spirit.

FULFILLED IN THE DISPENSATION OF THE SPIRIT.

JOHN xiv. 12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13. And whatsoever he shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do *it*.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.

xvi. 7. Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go *not* away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness. The planting of the Lord, that he might be glorified.

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5. And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen, and your vine-dressers.

6. But ye shall be named the Priests of the Lord: *men* shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7. For your shame *ye shall have* double, and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.

xxxv. 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped:

6. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass, with reeds and rushes.

8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*.

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

xv. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

iv. 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

JOHN vii. 37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should

10. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ISA. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

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10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign, *that* shall not be cut off.

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18. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

MARK i. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

5. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him, in the river of Jordan, confessing their sins.

ACTS ii. 37. Now when they heard this, they were pricked in the heart; and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?

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41. Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls.

xix. 17. And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and shewed their deeds.

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20. So mightily grew the word of God, and prevailed.

xiii. 46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:

47. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49. And the word of the Lord was published throughout all the region.

19. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together;

20. That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

The Letter.

16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not.

17. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

NOTE.

Not only the mediatorial office of Christ, but all that he is “made of God to his people” in the different characters of Prophet, Priest, and King, whereby the “ministration of the Spirit” is made effectual, was doubtless here revealed to Jacob. The vision is the same that was made to Ezekiel at the river Cheber, except that Jacob had a typical part to act in its accomplishment, which the prophet had not. Both had respect to the progress and prosperity of the church in the gospel day, when “spirit and life” should be given to the prophetic symbols of the divine WORD, and he should dwell in his church in all the fulness of his power, as *Mediator, Prophet, Priest, and King*, (the “four living creatures;”) and when all the wheels of divine providence should move forward in exact accordance with the purpose of grace in redemption. Under various similitudes, and “at sundry times,” these things were made known to holy men of old, who have recorded them for our instruction. Especially was the prophet Isaiah favored with glorious visions of the Redeemer’s reign.

The Spirit.

Ps. cxviii. 17. I shall not die, but live, and declare the works of the Lord.

18. The Lord hath chastened me sore: but he hath not given me over unto death.

19. Open to me the gates of righteousness: I will go into them, *and* I will praise the Lord:

20. This gate of the Lord, into which the righteous shall enter.

21. I will praise thee: for thou hast heard me, and art become my salvation.

22. The stone *which* the builders refused is become the head *stone* of the corner.

23. This is the Lord’s doing; it *is* marvellous in our eyes.

24. This *is* the day *which* the Lord hath made; we will rejoice and be glad in it.

25. Save me, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

MICAH iv. 1. But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

Ps. exxii. 13. For the Lord hath chosen Zion; he hath desired it for his habitation.

14. This is my rest for ever: here will I dwell; for I have desired it.

15. I will abundantly bless her provision: I will satisfy her poor with bread.

Ezk. i. 26. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

The Letter.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

NOTE.

When Jacob laid down to rest, the stones of the place were his pillow. And now he set up this same stone, and poured oil upon it, and called it Beth-el. In like manner, during the dark night which preceded the gospel day, faith rested upon the bare promise of God as upon a rock; and when at length the morning dawned, and the light of life appeared, the Spirit witnessed to the first fruits of the gospel, as the fulfilment of "that which was spoken." *Beth el* signifies "house of God;" and *Luz*, which was its first name, signifies "estrangement, alienation." The application of these names to the anointed stone, is explained by the apostle Paul, when he tells the Ephesians that they were "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God," &c. Jesus, the anointed of God, having been "set up from everlasting," as the "sure foundation-stone" of Zion, though rejected by

The Spirit.

Isa. xxviii. 16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

viii. 14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Acts ii. 16. But this is that which was spoken by the prophet Joel,

17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit: and they shall prophesy.

iv. 8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

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11. This is the stone which was set at nought of you builders, which is become the head of the corner.

the Jewish builders, is made the "head of the corner," or chief corner-stone of the spiritual building; set up and built upon the testimony of apostles and prophets.

EPH. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;

21. In whom all the building fitly framed together, groweth unto a holy temple in the Lord :

22. In whom ye also are builded together, for a habitation of God through the Spirit.

The Letter.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace; then shall the Lord be my God :

22. And this stone, which I have set for a pillar, shall be God's house and of all that thou shalt give me, I will surely give the tenth unto thee.

NOTE.

In this vow, Jacob appears to set his seal to the covenant, by pledging himself to the work assigned him, as the typical representative of the "Spirit of truth," the "promise of the Father." If he was prospered in all to which he was sent out, so as to return again in peace to his father's house, then the pillar set up should be God's house;—in other words, the house which had here been set up should be built, and established. In all this language, especially where he speaks of giving *tithes*, the peculiar office-work of this divine agent is recognised, as the glorifier of Jesus, sent to testify of him, and to lead his people into all truth, by taking of the things that are his, and showing to them. In all which he would teach no new truth, but only instruct into the mysteries of wisdom and knowledge which are treasured in Christ; thus rendering all ho-

The Spirit.

ISA. xii. 2. Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord Jehovah *is* my strength and *my* song; he also is become my salvation.

3. Therefore with joy shall ye draw water out of the wells of salvation.

4. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5. Sing unto the Lord; for he hath done excellent things: this *is* known in all the earth.

6. Cry out and shout, thou inhabitant of Zion; for great *is* the Holy One of Israel in the midst of thee.

PS. cxviii. 6. The Lord *is* on my side; I will not fear: what can man do unto me ?

7. The Lord taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

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13. Thou hast thrust sore at me that I might fall: but the Lord helped me.

14. The Lord *is* my strength and song, and is become my salvation.

ROM. vii. 36. (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

nor to the *Son*, who, because he had become obedient unto death, should receive "a name which is above every name that is named either in this world or that which is to come." Abraham paid tithes to the High Priest of the new covenant, and Jacob promised *tithes* to the God of Bethel—but Isaac, the Son, paid no tithes: But because he "gave himself"—all that he had, to honor and glorify the Father—therefore unto him should be paid all honor and glory and dominion for ever.

The "Three that bear record in heaven," are said to *agree in one*,—that is, all that is found in each separately, is found unitedly in each. So it is in the *types* which represent them; and Jacob sometimes represents the *Spirit*, sometimes the *Messiah anointed of the Spirit*, and sometimes the "*dispensation of the Spirit*," or gospel.

37. Nay, in all these things we are more than conquerors, through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

MATT. xxviii. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

xxiv. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

CHAPTER XXIX.

The Letter.

1. Then Jacob went on his journey, and came into the land of the people of the east.

2. And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3. And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

The Spirit.

ZECH. xiii. 1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

SOL. SONG, i. 7. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8. If thou know not, O thou fairest among women, go thy way forth by the footstepts of the flock, and feed thy kids beside the shepherds' tents.

NOTE.

Jacob had now come to the “*field of Syria*,”—“the land of the people of the east,” to whom he was sent by Isaac. In this field he found a *well*, at which lay three flocks of sheep waiting to be watered. Until Jacob came, a great stone closed the well’s mouth; and the sheep were watered only when the shepherds rolled away the stone.

This figure, when taken in connection with what has already been explained, is easily understood. The well and its water, represent the blessings of grace and salvation, treasured in the covenant and bestowed by promise upon the sheep of Christ from the beginning. The *three flocks*—those that lived *before the flood*, those *under the law*, and those *under the gospel*—all were watered from the same “well of living water.” These flocks were waiting and looking for the promise—even the salvation of Israel; and were persuaded of it and embraced it by faith. But as yet the well was not opened; for the shepherds, after watering the sheep with occasional draughts, again rolled back the stone. For, until the *porter opened* to the true Shepherd of the sheep, all that came before, professing to be shepherds, “were thieves and robbers.”

ISA. xii. 3. Therefore with joy shall ye draw water out of the wells of salvation.

DEUT. xxxiii. 28. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

JOHN vii. 37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

ISA. xli. 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

18. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

JOEL iii. 18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

HEB. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

The Letter.

4. And Jacob said unto them, My brethren, whence *be ye*? And they said, Of Haran *are we*.

5. And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6. And he said unto them, *Is he well?* And they said, *He is well*: and

The Spirit.

ROM. ii. 17. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18. And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19. And art confident that thou thy-

behold, Rachel his daughter cometh with the sheep.

NOTE.

Jacob here assumes the character of the "Messenger of the Covenant," coming in the power of the Holy Ghost,—the brightness of the Father's glory and the express image of his person. He comes to his own,—to his *brethren* according to the flesh, to whom had been committed the care of the sheep; but they knew him not, and received him not.

These shepherds of Israel, being taught in the law, well understood that a promised "Deliverer" was to be raised up, who should turn away ungodliness from Jacob. But in this promise they looked only for a temporal saviour, that should deliver them from the Roman power; therefore they recognised not, in the meek and lowly Jesus, *him* that should come; but despised and rejected him; and looked *forward* for the accomplishment of their carnal and worldly expectations. They knew that the sheep of Laban were to be watered, but they bid them wait at the well till that which they looked for, should come, not knowing that he who talked with them was *he*. Of the welfare and good condition of their own standing as the covenant people of God, to whom this promised Deliverer should be sent, they had no question; and were ever ready to say concerning it, "all is well," and ready for his coming.

self art a guide of the blind, a light of them which are in darkness.

JOHN i. 10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

EZK. xxxiv. 7. Therefore, ye shepherds; hear the word of the Lord;

8. As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

9. Therefore, O ye shepherds, hear the word of the Lord;

10. Thus saith the Lord God; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11. For thus saith the Lord God, Behold, I, *even I*, will both search my sheep, and seek them out.

12. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

The Letter.

7. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

NOTE.

Jesus, the good Shepherd, was sent only "to the lost sheep of the house of Israel;" therefore he said, "I come not to call the righteous, but sinners to repentance." To the "daughter of Zion," the kingdom must first come, by divine appointment;—even to the "poor of the flock," sometimes called "the flock of slaughter," because they were an afflicted and poor people, who, like their Master, were despised and rejected of men.

But the expectation of the people of the Jews, was altogether contrary to this. They supposed that the Messiah, so long promised, would come with all the pomp and grandeur of an earthly monarch, and make himself first known to the Sanhedrim,—the wise, the prudent, and the noble. Therefore, when the common people heard him gladly, and testified to his wonderful works, the reply was, "Have any of the rulers believed on him?"

With such calculations, the shepherds, or rulers of the people, when they saw only the poor of the flock come to the preaching of the gospel, did not recognise the kingdom and the glory which they looked for, and rejected the whole; insisting that the time had not come that the *sheep* should be watered, until the *cattle* should be gathered. Or, in other words, that any should enter the kingdom until the great and noble were first received to its honors and privileges.

The Spirit.

MATT. X. 5. * * * Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

xv. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

JOHN iv. 22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24. God is a Spirit: and they that worship him, must worship him in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things.

* * * * *

35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

ACTS xiii. 46. * * It was necessary that the word of God should first have been spoken to you.

LUKE xvii. 20. And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

21. Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

MATT. xxi. 28. But what think ye? A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard.

29. He answered and said, I will not; but afterward he repented, and went.

30. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31. Whether of them twain did the will of *his father*? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

JOHN iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

The Letter.

9. And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

NOTE.

It was to "the daughter of Zion," that the kingdom must first be brought; and no sooner was the glad tidings of the gospel sounded in the wilderness of Judea, than the "poor of the flock" heard and rejoiced in it. They came to the wells of salvation, seeking for the water of life and confessing their sins.

As soon as Rachel appeared with her father's sheep, Jacob rolled away the stone from the well's mouth and watered the flock. So it is the Spirit of truth that takes of the things of Christ and shows them to his people. It is the Spirit that reveals those mysteries of the kingdom, which eye hath not seen, nor hath entered into the heart to conceive; but which God hath laid up for them that fear him. It is the Spirit that searches the deep things of God, and, by his teaching alone, are they spiritually discerned. Thus are the children of the kingdom

The Spirit.

ZECH. xi. 7. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

ii. 10. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

MICAH iv. 6. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

8. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

ISA. lxii. 11. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

JOHN x. 14. I am the good shepherd,

"sanctified through the truth," and made to grow in grace and in the knowledge of Christ; and thus, "to those that received him," did the Messenger of the covenant "give power to become the sons of God, even to them who believed on his name."

and know my sheep, and am known of mine.

* * * * *

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.

* * * * *

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

The Letter.

11. And Jacob kissed Rachel, and lifted up his voice and wept.

12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.

NOTE.

The joy of Jacob at the sight of Rachel, not only alludes to the delight which Jesus, as the bridegroom of the church, has had in her, even from everlasting, but also represents the joy and rejoicing that should come to Zion, when she should be visited by the "dayspring from on high," to give her "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Jacob tells Rachel who he is, and whence he came, though he told not the

The Spirit.

Isa. lxii. 4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

5. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Isa. lxi. 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

shepherds. So Jesus manifests himself to his people, "as he does not to the world." "I know my sheep, and am known of mine." "If a man love me, my Father will love him, and I will love him and manifest myself unto him," &c.

Rachel was in haste to tell her father that Jacob had come; and so, when the disciples saw the Saviour, they hastened to make known the fact to others, that they had "found him, of whom Moses in the law and in the prophets spake; is not this the Christ?"

The Spirit of truth reveals to the church the things of Christ, and instructs her into the mysteries of the kingdom; and she declares these things to others; thus "holding forth the word of life."

viness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

JER. xxxi. 3. The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

4. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

JOHN xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me, are of thee:

8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

The Letter.

13. And it came to pass when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14. And Laban said to him, Surely thou *art* my bone and my flesh: and he abode with him the space of a month.

NOTE.

Laban signifies *white, shining*; and

The Spirit.

MATT. xxiii. 25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess.

26. *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.*

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear

has reference to the Jewish table of rites and ceremonies, that sanctified to the purifying of the flesh, making the comers thereunto outwardly and judicially clean, but could not take away sin, and never was intended to be anything more than a shadow of that which was to come. Hence Jesus says to the scribes and Pharisees, who rested in these external services, and made a righteousness of them, instead of looking to the better things which they revealed, "ye make clean the outside of the cup and platter, but within are full of extortion and excess."

Jacob was literally the kinsman of Laban, as Jesus was literally the kinsman of the first testament. He was also intimately connected with the table of rites and ceremonies which Laban here represents. In him were they all to have their fulfilment. He was the "body" or substance of all its shadows, the verifying of all its promises, the unveiling or unfolding of all its mysteries. Truly then might Laban recognise and welcome Jacob, as being of his bone and of his flesh.

But there was another service to be rendered by the "Messenger of the covenant," before he could redeem the children of the kingdom from the bondage of the law. The ritual code or handwriting of ordinances, which were fulfilled in him, only served to identify and point out the Lamb of God, as the great atoning sacrifice for sin; the propitiation which God had set forth for the transgressions of his people against the moral law; by which they should be delivered from sin and the curse, and brought into the glorious liberty of the sons of God.

beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

ACTS xxiii. 2. And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul unto him, God shall smite thee, *thou* whitewashed wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

LUKE iv. 14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

* * * * *

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

GAL. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law;

5. To redeem them that were under the law, that we might receive the adoption of sons.

The Letter.

15. And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16. And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17. Leah *was* tender-eyed, but Rachel was beautiful and well-favored.

NOTE.

The two daughters of Laban, Leah the "tender (weak) eyed," and Rachel the "beautiful and well favored," represent two important truths in the redemption of Christ. First, they signify the two classes of people, which made up the commonwealth of Israel; the "seed of promise," and the "children of the flesh." *Rachel*, which means *sheep*, personates the first class, and is referred to as "the lost sheep of the house of Israel," the "poor of the flock," "the daughter of Zion," &c. For *her*, Jacob offers to serve Laban, and *she* was his promised wages or reward for that service. But Leah, who personates the children of the flesh, who are represented as *blind*, and not able to "look to the end of that which was abolished;" as "having eyes that they should not see, and ears that they should not hear," &c., was "*imposed on him for the time then present*," instead of the promised and chosen one.

Thus also, the Son of God pledged himself to become the servant of the covenant, that he might purchase to himself as his chosen and espouse bride, his elect people, which his Father had given him. But, before he could receive the reward of his sufferings, in the people of his choice, he must take into covenant a "mixed multitude," whom he knew not and owned not as his "sheep," though they were called by his name.

In the eleventh chapter of Zechariah these two classes of people are represented by "*two staves*" in the hand of God, and his purpose concerning them is foretold. By the breaking of the first, the *precious* were to be separated from the *vile*; the "*poor of the flock*" from "*all the people*."

The Spirit.

SOL. SONG iv. 1. Behold thou *art* fair, my love; behold, thou *art* fair; thou *hast* dove's eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

ROM. xi. 8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back alway.

2 COR. iii. 13. And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which rail is done away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart.

ZECH. xi. 6. For I will no more pity the inhabitants of the land, saith the Lord: but lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

7. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

* * * * *

10. And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11. And it was broken in that day: and so the poor of the flock that waited

And when *this people* should sell him at the "goodly price" of "thirty pieces of silver,"—then would be broken the *other staff*, or the "brotherhood between Judah and Israel;" because Judah were no more a people, for Shiloh had come, and they had crucified their king.

upon me knew that it was the word of the Lord.

12. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13. And the Lord said unto me, Cast it unto the potter: a goodly piece that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

14. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

The Letter.

18. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19. And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

NOTE.

This virtually represents the stipulations of the everlasting covenant, in which the Father engages to give to the Son, the church, which he should redeem by becoming the Mediator of that covenant, and accomplishing the work given him to do.

The first *seven years'* service of Jacob, has reference to the period which ended with the giving of the law at Sinai, when, by the typical redemption of Israel from the land of Egypt, Jesus shows how, "in the fulness of time," he would deliver his true Israel from the service of sin and Satan and the bondage of the law, into the glorious liberty of the sons of God.

At Sinai, however, instead of the wages agreed upon, he receives only the typical and fleshly spouse of the legal or typical testament,—Leah instead of Ra-

The Spirit.

HOSEA xii. 12. And Jacob fled into the coun'ry of Syria, and Israel served for a wife, and for a wife he kept sheep.

EPH. 25. Husbands love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word,

27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

JOHN x. 11. I am the good shepherd: the good shepherd giveth his life for the sheep.

* * * * *

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

* * * * *

18. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

ROM. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die; yet peradventure for a

chel,—the *natural* instead of the *spiritual*; because under that testament, the wages must be of the same character as the service, both weak and unprofitable in bringing in the righteousness of faith, yet necessarily preceding that “better thing,” which was promised and couched under the similitude of carnal ordinances, which could not take away sin, but that were “imposed” for the time then present. The love of Christ for his church, could not be more strongly “commended,” than by his subsequent endurance of all the faithlessness and rebellion of that stiff-necked people, with whom he was so unequally yoked; but which he endured with much long-suffering, as an ensample of what he would bear for his own best beloved.

good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

PHIL. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God;

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

1 COR. xv. 45. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

46. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man is of the earth, earthly: the second man is the Lord from heaven.

48. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly.

The Letter.

21. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22. And Laban gathered together all the men of the place, and made a feast.

23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

NOTE.

It was a multitude of people, even all the men of Israel, that were gathered together at Sinai, when the marriage covenant was ratified between them and the Lord God of Israel. On that ocea-

The Spirit.

Ex. xxiv. 1. And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

3. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

4. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the

sion, he rightfully claimed that which had been promised and "confirmed" to him by the Father, four hundred and thirty years before, and which he had redeemed "with an high hand and an outstretched arm" from the bondage of Egypt.

But this marriage feast was in the dark and shadowy night of the "ministration of condemnation;" and instead of the bride of his choice, for whom he had stipulated, lo! in her place he receives a blind and gainsaying people that were *not his*. Even while the articles of this unequal union were being ratified in the mount, the woman that had hardly uttered her marriage vows, was committing adultery with the gods of Egypt, even within sight of the thunderings and lightnings, that solemnized the nuptial feast.

Even Aaron the high priest, who had just seen the God of Israel in the mount, in all the glory and majesty of the covenant he was there entering into with that false and hypocritical nation, scrupled not to form the calf, and bow down before it, and say to the people, "These be thy gods, O Israel, that brought thee up out of the land of Egypt."

hill, and twelve pillars according to the twelve tribes of Israel.

5. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

6. And Moses took half of the blood, and put *it* in basons, and half of the blood he sprinkled on the altar.

7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

8. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

10. And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness.

11. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Ps. civ. 19. They made a calf in Horeb, and worshipped the molten image.

20. Thus they changed their glory into the similitude of an ox that eateth grass.

21. They forgot God their saviour, which had done great things in Egypt:

22. Wondrous works in the land of Ham, and terrible things by the Red sea.

The Letter.

25. And it came to pass, that, in the morning, behold, it *was* Leah; and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

The Spirit.

Ex. xxxii. 1. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for *as for* this Mo-

26. And Laban said, It must not be so done in our country, to give the younger before the first-born.

27. Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28. And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.

29. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

NOTE.

The Spirit of truth cannot be beguiled into mistaking or accepting the carnal and worldly, for the spiritual and heavenly; neither would the Redeemer of Zion receive one, whom he had passed by and rejected, in making his choice of the "reward of his sufferings" and labors, in the place of his best beloved, for whom he had freely given himself to serve. Yet was the carnal and worldly "imposed upon him until the restitution of all things;" for it was the season of outward profession, and not of inward grace—of external and unprofitable forms, and not of vital and saving godliness.

Leah was suffered to remain, but Rachel was given also. So, in like manner, the carnal ordinances of the worldly sanctuary remained in force during the six days' labor of the law, but, by the seed of promise, the true "rest" was enjoyed by faith: they looked and waited for the better things which these ordinances shadowed forth. In the midst of Jerusalem, the city of carnal solemnities and legal rites, was the "strong hold of the daughter of Zion," in whose palaces God was known by her as a refuge; and in whose "secret chambers" were hidden his chosen and best beloved, to whom even in that dark night of empty profession and heartless form, he manifested himself as he did not unto the world. Jacob

ses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2. And Aaron said unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3. And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf, and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the Lord.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7. And the Lord said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9. And the Lord said unto Moses, I have seen this people, and behold, it *is* a stiff-necked people:

10. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them.

NUM. xiv. 19. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.

20. And the Lord said, I have pardoned, according to thy word:

21. But as truly as I live, all the

served seven years longer than he agreed to do; and God says to his first covenant people, "Thou hast made me to serve with thy sins, and wearied me with thine iniquities."

The Letter.

31, 32. And when the Lord saw that Leah was hated, he opened her womb, but Rachel was barren. And Leah conceived and bare a son, and she called his name Reuben, for she said, Surely the Lord hath looked upon my affliction! now will my husband love me.

NOTE.

One part of the purpose to be answered by the first testament, with its worldly sanctuary, its carnal ordinances, and legal covenant, was to show forth in a figure, the nature and ultimate results of the new-covenant state of things under the gospel: particularly the multitude, "numerous as the stars of heaven," which were to be raised up. The first fruits of the gospel, or dispensation of the Spirit, were the *twelve apostles*; chosen and ordained to be the foundation stones of the visible kingdom. These *twelve* are represented by the twelve sons born to Jacob of the daughters of Laban. But though Jesus first called and appointed *twelve* to a special work in his kingdom, we are not thence to conclude that all these were *true* disciples. One of them is expressly said to be a *devil*; and it appears that another, who was the *father of Judas*, was a *Canaanite*—one of the accursed seed. It is also evident that others were subsequently called to fill the places and accomplish the ministry of several of these twelve, and that only *five* out of the twelve, are actually and expressly distinguished as men of faith.

But while Leah bore children, Rachel was barren: so also there were *twelve, seventy, and even five hundred* disci-

earth shall be filled with the glory of the Lord.

Ex. xxxi. 16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for a perpetual covenant.*

The Spirit.

Ex. i. 7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

DEUT. i. 10. The Lord your God hath multiplied you, and behold, ye *are* this day as the stars of heaven for multitude.

11. (The Lord God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

GEN. xl ix. 3. Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.*

4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

DEUT. xxxiii. 6. Let Reuben live, and not die; and let *not* his men be few.†

ples in Jerusalem, before the "promise of the Father" was given, or "power from on high" visited the "daughter of Zion," to increase her and make her fruitful.

The 3d verse of Gen. xl ix. seems to describe what Israel were, when God made a covenant with them; and the 4th verse, his sentence upon them for breaking that covenant.

* The prophetic sentence of Jacob.

† The blessing of Moses upon Israel as a *type* of the church; and upon Reuben as a type or representative of Peter.

The Letter.

33. And she conceived again, and bare a son; and said, Because the Lord hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

NOTE.

From the quotation from Deuteronomy, it would appear, that this blessing of Moses upon Israel, as "king in Jeshurun," had respect to the church under the new covenant, and the change of priesthood from the tribe of Levi to the order of Melchisedee; of course, that the blessing is upon *that priesthood and that "burnt sacrifice,"* and not upon Levi. The 11th verse especially speaks of the Redeemer, as king as well as priest.

The prophetic sentence of Jacob, classes Simeon and Levi together. There is allusion made to the matter of the men of Shechem; but it is evident that some other and greater cause exists for this signal curse which rests upon them. By comparing these two passages with the names of the apostles, we discover that both Judas Iscariot, whose *bishopric another took*, and Simon his father, were under a curse; and thus were *united*, both by birth and character, with each other, as "*brethren*."

The Jewish high priests and doctors of the law, were specially denounced by Christ; and upon them rested the only curse which proceeded from his lips during his personal ministry.

The Spirit.

DEUT. xxxii. 8. And of Levi he said, *Let thy Thummin and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;*

9. Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar.

11. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

GEN. xl ix. 5. Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall.

7. Cursed be their anger, for *it was* fierce: and their wrath, for *it was* cruel: I will divide them in Jacob, and scatter them in Israel.

MATT. x. 2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of Zebedee*, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of Alpheus*, and Lebbeus, whose surname was Thaddeus;

4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

JOHN xiii. 26. Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot *the son of Simon*.

CHAPTER XXX.

The Letter.

35. And she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

Chap. xxx. 1. And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2. And Jacob's anger was kindled against Rachel; and he said, *Am I in God's stead, who hath withheld from thee the fruit of the womb?*

4. And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

NOTE.

The prophetic vision of Jacob, concerning Judah, has special relation to the triumphant victory which Jesus should achieve, by reason of the body of flesh which he should assume, and which was to descend from this tribe. By stooping to become a servant for the obedience of death, he should rise up a "lion," to trample under foot the necks of his enemies, and to lead captive the "roaring lion" that presumed to dispute his power. This tribe were to be preserved (when the ten tribes of Israel were scattered and lost) until Shiloh came and assumed the throne and sceptre of his father David. The 11th and 12th verses allude to the treading of the wine-press, described in the 63d chapter of Isaiah.

The blessing pronounced by Moses, also has reference to the humiliation of Christ in his mediatorial work, and the sustaining power which should be granted him under it.

Upon the birth of *Judah*, Rachel be-

The Spirit.

⁹ GEN. xlix. 8. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

11. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12. His eyes shall be red with wine, and his teeth white with milk.

DEUT. xxxiii. 7. And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies.

gins to murmur against her husband, because she was barren. But Jacob answers her, virtually as Jesus did his disciples, when they said, "Lord, wilt thou at this time restore the kingdom unto Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath reserved in his own hand; but ye shall receive power after that the Holy Ghost is come upon you," &c.

The typical character of Judah will be considered under the examination of the prophetic blessing of Jacob, in the 49th chapter.

The Letter.

4. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5. And Bilhah conceived, and bare Jacob a son.

6. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7. And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10. And Zilpah, Leah's maid, bare Jacob a son.

11. And Leah said, A troop cometh: and she called his name Gad.

12. And Zilpah, Leah's maid, bare Jacob a second son.

13. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

NOTE.

Impatient at the delay of that which she looked for, Rachel devises a method of her own, to bring it about, and gives her handmaid Bilhah to Jacob, as Sarah had given Hagar to Abraham. In this way, Dan became a judge of the people as one of the tribes of Israel; but, from the words of both Jacob and Moses concerning him, he was but an adder in the path;—a lion's whelp, leaping from Bashan upon his prey,—even as the “strong bulls of Bashan,” that compassed the Son of God. And still Rachel looked and waited for “*the salvation of God*,” for she found her own device to fail. Another son was given her in the same way; but upon Naphtali a blessing seems to rest.

The Spirit.

GEN. xl ix. 16. Dan shall judge his people, as one of the tribes of Israel.

17. Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18. I have waited for thy salvation, O Lord.

19. Gad, a troop shall overcome him: but he shall overcome at the last.

20. Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21. Naphtali is a hind let loose: he giveth goodly words.

DEUT. xxxiii. 20. And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21. And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments, with Israel.

22. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23. And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the Lord; possess thou the west and the south.

24. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25. Thy shoes *shall be* iron and brass; and as thy days, *so shall thy strength be.*

Leah follows the example of Rachel, and gives her handmaid also to Jacob, who becomes the mother of Gad and Asher. Both of these sons have promise of favor and blessing.

The Letter.

14. And Reuben went, in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15. And she said unto her, *Is it a small matter that thou hast taken my husband?* and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19. And Leah conceived again, and bare Jacob the sixth son.

20. And Leah said, God hath endowed me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.

21. And afterwards she bare a daughter, and called her name Dinah.

NOTE.

Zebulun and Issachar are bidden to rejoice in their peculiar calling,—the one in “going out” upon the sea, the other in his tents on land, but both being commissioned to “call the people to the mountain” of the Lord’s house. The sons of Zebulun were thus to become “fishers of men”—while the sons of Issachar, as good shepherds of the flock, were to feed the sheep and lambs when thus gathered to the fold. They both have promise of abundant prosperity.

The Spirit.

GEN. xl ix. 13. Zebulun shall dwell at the haven of the sea: and he shall be for a haven of ships; and his border shall be unto Zidon.

14. Issachar *is* a strong ass, couching down between two burdens:

15. And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

DEUT. xxxiii. 18. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

1 PET. iv. 17. For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

Thus had Leah and the two handmaids borne to Jacob ten sons. Leah afterwards bears a daughter, called *Dinah*. *Dinah* signifies *Judgment*; and it appears from her subsequent history, in chapter xxxiv., that by her means judgments fell upon the family of Jacob, through her mixing with the people of the land, whose intercourse was forbidden to Israel.

But this is only a faint similitude of the evils brought upon the church of Christ by reason of the unholy association of her members with the ungodly; by which their garments become “spotted with the flesh;”—their spiritu-

ality is destroyed, and their usefulness greatly diminished; and, more than all, a reproach is brought upon the name and cause of Christ.

When the sons of Jacob found the evil which had befallen their sister, they took a very unjustifiable revenge upon

the offenders, instead of dealing with them in a proper and suitable manner. This, also, is often the case among professors of religion, who scruple not to avenge their own cause, instead of using right means of redress.

The Letter.

22. And God remembered Rachel, and God hearkened to her, and opened her womb.

23. And she conceived, and bare a son; and said, God hath taken away my reproach.

24. And she called his name Joseph; and said, The Lord shall add to me another son.

NOTE.

In the person and history of Joseph we are presented with a new type of the Redeemer and his work.

Abraham, Isaac, and Jacob, the fathers of Israel, as types of the Father, Son, and Holy Spirit, exhibit the distinctive official part which each of the persons in the Godhead bears in the work of redemption, as pledged and revealed in the covenant of grace. In *Joseph* is presented the personal ministry of Christ upon earth, as the "Word that was made flesh and dwelt among men."

As Rachel had long waited for this son, so the church had for ages waited for the coming of him who should take away her reproach. And in him she recognised the sure fulfilment of yet greater good, in the accessions which should be made to her through this gift. In the advent of the antitypical Joseph she saw by faith the accomplishment of all the glorious predictions of her own latter-day glory,—when she should be made the "joyful mother of children"—"not of the Jews only, but also of the Gentiles,"—when she should become "an eternal excellency, the joy of the whole earth."

The word *Joseph* signifies "*adding*," and doubtless alludes not only to the fact that his birth would be followed by

The Spirit.

Isa. liv. 1. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the Lord.

2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes:

3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5. For thy Maker *is* thy husband; The Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall be called.

6. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

xlix. 6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

lx. 3. And the Gentiles shall come to

that of Benjamin,—but to the bringing in of the Gentiles, of whom Benjamin is the type.

The Letter.

25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26. Give *me* my wives and my children, for whom I have served thee, and let me go; for thou knowest my service which I have done thee.

NOTE.

During fourteen years Jacob had patiently served Laban without any intimation of a cessation of that service, or wish to be released from it. But as soon as *Joseph* is born, as if this was the signal for departure and that "*the fulness of time*" had come, when the heirs of promise (who had hitherto "differed nothing from servants," though really children of the kingdom, and heirs of all) should be delivered from "bondage under the elements of the world," Jacob demands that they should be set at liberty.

In like manner, "*before faith came*," or before Jesus was made manifest in the flesh, the sons of God or heirs of the kingdom, were "kept under the law, shut up unto the faith which should afterwards be revealed."

As a reason for this release, Jacob urges the fact of his own service; as if he had a right to demand the wages which had been stipulated, for which ample equivalent had been rendered by him according to agreement. He intimates that the birth of Joseph, the "seed of promise," was that which he had waited to accomplish, and now having all that he desired, he wished only to be set at liberty with his household.

In like manner, when Jesus had paid

thy light, and kings to the brightness of thy rising.

JOHN xi. 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

The Spirit.

JOHN xvii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

GAL. iii. 23. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24. Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith.

25. But after that faith is come, we are no longer under a school-master.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ, have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

iv. 7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

GAL. iv. 1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and govern-

the redemption price of his people, he claims their full and complete discharge from all that could be brought against them. If they were in bondage, he had purchased their freedom; if they were held under condemnation as sinners, it was Christ that had borne their sins in his own body, and paid the uttermost farthing of all that they owed to the claims of Justice.

*The Letter.**NOTE.*

Joseph is here compared with a fruitful bough or vine, planted by a well, &c. This alludes to the oath and promise of God made to Abraham respecting his "seed," in whom all the nations of the earth should be blessed. As a witness to the "*men of Gerar*" that this promise was to be accomplished in their land, or among them, Abraham planted a tree by Beer-sheba or the *well of the oath*.* But the branches of this vine, which should grow from the stem of Jesse, were to run over the *Jewish wall*, and extend to the Gentiles, even unto the ends of the earth.

The hatred and persecution of Jesus from his brethren according to the flesh, together with blessings which should rest upon him in consequence of his becoming subject to suffering and death, are also alluded to. The blessings which should rest upon him, should exceed that of his progenitors, even to the utmost bound of the everlasting hills:—this being confirmed by the words of Paul in Philippians ii., "Therefore God hath highly exalted him, and given him a name that is above every name," &c.

The blessing pronounced by Moses is also equally and specially full and abounding over all.

Benjamin is represented first, as ravening like a wolf greedy of prey; and at evening, as dividing the spoil. This seems to have allusion not only to the early and the latter condition of the

ors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

The Spirit.

DEUT. xxxiii. 13. And of Joseph he said, Blessed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14. And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16. And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let the *blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17. His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

GEN. xl ix. 22. Joseph *is* a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall:

23. The archers have sorely grieved him, and shot *at him*, and hated him:

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob: (from thence *is* the Shepherd, the Stone of Israel:)

25. *Even* by the God of thy father,

* See chapter xxix. 29-34.

Gentiles, but also to the first and the subsequent character of their great apostle Paul; once a savage persecutor, and afterwards a devoted servant, and partaker of the salvation which he would have destroyed.

who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27. Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.

28. All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

The Letter.

27. And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the Lord hath blessed me for thy sake.

28. And he said, Appoint me thy wages, and I will give *it*.

NOTE.

The people of Israel could not be insensible to the advantages which they enjoyed as the peculiar people of God; and though they did not profit by them, yet, when threatened with their removal, they readily promised all that he required. In their blind self-righteousness, they presumed that their imperfect obedience was an ample equivalent for all that they received at the hand of the Lord. "When he slew them, then they sought him;" but they soon forgot his works. They remembered not his hand, nor the wonders he had wrought. "All that the Lord hath said, we will do," was their language at Sinai; and when the last

The Spirit.

JOHN. vi. 26. Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Ps. cvi. 8. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10. And he saved them from the hand of him that hated *them*.

lxxviii. 34. When he slew them, then they sought him: and they returned and inquired early after God.

35. And they remembered that God *was* their Rock, and the high God their Redeemer.

36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

MATT. ix. 35. And Jesus went about all the cities and villages, teach-

prophet* was sent to warn and reprove them for their iniquities, and exhort them to return unto him, they presumptuously reply, "Wherein shall we return?" So besotted were they in their blind confidence (after all this), that the promises and privileges of the everlasting covenant were theirs by right of birth, that when John came, preaching in the wilderness "the kingdom of heaven is at hand," they scrupled not to demand the ordinances and institutions of the new dispensation, upon the plea that they had "*Abraham to their father!*" Though expressly and repeatedly admonished, that the coming of John was the signal of their being cast out of that kingdom for ever, yet they persisted to presume upon former favors, and upon the signal forbearance which had been exercised toward them, and imagined that its chief honors and immunities were of right their own.

ing in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

viii. 16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his words, and healed all that were sick:

17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Isa. v. 1. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

HOSEA vii. 15. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

The Letter.

29. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30. For *it was* little which thou hadst before I came, and it is *now* increased unto a multitude; and the

The Spirit.

DEUT. vii. 7. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers,

* Malachi.

Lord hath blessed thee since my coming: and now, when shall I provide for mine own house also?

NOTE.

God, by the mouth of his prophets, was continually calling the attention of his ancient people to the signal and unmerited mercies they had received from his hand. He reminds them of their *original*:—that they were the fewest of all people,—but he had made them to increase “as the stars of heaven and the sands upon the sea-shore.” He also gives them to understand that the days would come, when he should break his covenant connection with them as a nation and people, and when he would create “*a new heaven and a new earth*, in which dwelleth righteousness;”—a fold to which he would gather his own sheep, and feed them as a true shepherd, whose own the sheep were; and from which *they* should be excluded.

This purpose of grace, in “*providing for his own household*,” was fully and frequently declared during the existence of the first testament; yet, when the time came that it should be accomplished, those whom he had so long nourished and brought up as children, but who had rebelled against him, murmured and reviled and hated him, because he told them that the vineyard should be taken from them, and be given to those who should bring forth the fruits thereof; and that publicans and harlots should enter the kingdom before them.

hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

Ps. lxxviii. 12. Marvellous things did he, in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13. He divided the sea, and caused them to pass through; and he made the waters to stand as a heap.

14. In the day-time also he led them with a cloud, and all the night with a light of fire.

15. He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16. He brought streams also out of the rock, and caused waters to run down like rivers.

ev. 37. He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38. Egypt was glad when they departed: for the fear of them fell upon them.

39. He spread a cloud for a covering; and fire to give light in the night.

40. *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41. He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42. For he remembered his holy promise, *and* Abraham his servant.

43. And he brought forth his people with joy, *and* his chosen with gladness:

44. And gave them the lands of the heathen: and they inherited the labour of the people.

The Letter.

31. And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this

The Spirit.

Ps. l. 13. Will I eat the flesh of bulls, or drink the blood of goats?

14. Offer unto God thanksgiving;

thing for me, I will again feed *and* keep thy flock.

32. I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle; and all the brown cattle among the sheep, and the spotted and speckled among the goats; and *of such* shall be my hire.

33. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

NOTE.

So deep-rooted was the principle of a legal righteousness, in the hearts of the Jews, that they could never comprehend any other mode of dealing than that of trade or barter;—rendering an equivalent for value received. They could not understand the free grace of the gospel;—justification by faith, without the deeds of the law. Neither had they any conception of the spirituality of the law;—that it required what, in itself, it furnished no ability to render; that it took cognisance of the thoughts and intents of the heart; and could be satisfied with nothing short of a perfect and spotless righteousness.

But the “children of the kingdom”—those that he had chosen and formed for himself—were not like these. They were a peculiar people, called out and separated from the world, and constituted, not only by choice, but by the renewing of the Holy Ghost, the sons and daughters of the Lord Almighty. They were not merely called by his name and numbered with his people, but they were actually and essentially different from the world.

But, had Jesus redeemed this people by his blood;—had he paid the ransom for them even by giving himself to die that they might live,—and then, had he left them *in the world*, to be the servants of sin, and of the same spirit and temper with the children of the wicked one, how would they have been known and recognised as his chosen people? How

and pay thy vows unto the Most High.

MAL. iii. 18. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

* * * * *

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

1 PET. ii. 9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

DEUT. xiv. 2. For thou *art* a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

JOHN xv. 19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

TITUS ii. 11. For the grace of God that bringeth salvation hath appeared to all men,

12. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

EZK. xxxiv. 17. And *as for* you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he-goats.

* * * * *

could he have claimed them, as his property, unless his own mark of ownership was put upon them !

20. Therefore thus saith the Lord God unto them ; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad ;

22. Therefore will I save my flock, and they shall no more be a prey.

The Letter.

34. And Laban said, Behold, I would it might be according to thy word.

35. And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36. And he set three days' journey betwixt himself and Jacob : and Jacob fed the rest of Laban's flocks.

Note.

Laban is quite ready to yield to Jacob the *spotted* and *speckled* of his flock ;—especially as such were prohibited in the offerings of the sanctuary. In choosing these for his portion, Jacob may possibly have been moved by a typical reference to this very fact, for the purpose of showing the difference between the outward and worldly servicee, in which respect was had to external purity,—and the inward spiritual grace ; and that he “is not a Jew which is one outwardly ; neither is that circumcision which is outward in the flesh ; but he is a Jew which is one inwardly ; and circumcision is that of the heart, in the spirit and not in the letter ; whose praise is not of men, but of God.” Such as are of this character are always cast out by the world and worldly professors, who have no fellowship with them.

The *three days' journey* which Laban set between himself and Jacob, may have reference, both to the figurative

The Spirit.

MATT. xxvi. 33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ;

35. For I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36. Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink ?

38. When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ?

39. Or when saw we thee sick, or in prison, and came unto thee ?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :

42. For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43. I was a stranger, and ye took me not in : naked, and ye clothed me

or, emblematic death and resurrection in which believers are said to be one with Christ, and thus delivered from this present evil world; also to the resurrection of the dead, and their final judgment before the throne of the Son of man. The resurrection of the righteous is represented to be *first*,—and afterwards “all the dead shall be raised,” and all nations gathered before the judgment seat. Then the righteous will be separated from the wicked; and the *distinguishing marks* of the righteous will prove them to be the true children of the kingdom;—while the *absence* of those marks upon the wicked, will show that they are not his. “So shall his righteousness answer for him in time to come, when it shall come for his hire before the face of Laban.”

The Letter.

37. And Jacob took him rods of green poplar, and of the hazel and chesnut-tree, and pilled white streaks in them, and made the white appear which was in the rods.

38. And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink.

39. And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled and spotted.

40. And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

NOTE.

The method employed by Jacob to increase the number of his flock, has allusion to the transforming efficacy of divine truth under the “dispensation of the Spirit.” This sanctifying and quickening power of the word, was predicted thus under the first testament. “For

not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

REV. xx. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The Spirit.

2 COR. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

ROM. xii. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

viii. 29. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

1 COR. xv. 48. As *is* the earthly, such *are* they also that are earthly: and as *is*

as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it," &c.

Of this same work, Jesus testifies to Nicodemus thus:—"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." It is the special office-work of the Spirit to open the eyes of the understanding to discern spiritual things, so as to be changed into their image and conformed to their nature; for it is a part of the divine purpose, that the children of the kingdom, those whom he has chosen and predestinated, should be conformed to the image of his Son, that he might be the first-born among many brethren.

the heavenly, such *are* they also that are heavenly.

49. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed.

ISA. xliii. 21. This people have I formed for myself; they shall shew forth my praise.

JOHN xiv. 26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

xvi. 14. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

xvii. 17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself; that they also might be sanctified through the truth.

The Letter.

41. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42. But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43. And the man increased exceedingly, and had much cattle, and maid-

The Spirit.

JOHN iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

1 PET. i. 22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned

servants, and men-servants, and camels, and asses.

NOTE.

It is promised of the gospel day, that the "feeble shall be as David, and the house of David shall be as God," &c. The weak and faint-hearted are made to become strong in the Lord and the power of his might; and strengthened by his Spirit in the inner man, they are enabled to "run through a troop and leap over a wall."

How is this great work effected? It is only by giving to those that have no might, who in themselves are without strength, and can do nothing, to see that "in the Lord Jehovah they have everlasting strength." He says to his fearful trembling saints, "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding; he giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall (of Laban's flock), but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

love of the brethren, *see that ye love one another with a pure heart fervently:*

23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

ZECH. xii. 8. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be as God*, as the angel of the Lord before them.

COL. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupisence, and covetousness, which is idolatry:

6. For which things' sake the wrath of God cometh on the children of disobedience:

7. In the which ye also walked some time, when ye lived in them.

8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his deeds;

10. And have put on the new *man*, which is renewed in knowlege after the image of him that created him:

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

CHAPTER XXXI.

The Letter.

1. And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all his glory.

2. And Jacob beheld the countenance of Laban, and, behold, it *was not* toward him as before.

The Spirit.

ACTS v. 17. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation.

xiii. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which

NOTE.

The increase and prosperity of the kingdom of Christ is sure to excite hatred and opposition in the ungodly, especially in false professors. Being ignorant of the vital power of godliness, and calling in question a divine agency, which is exerted in behalf of others, and not themselves, they ascribe all for which they cannot account on principles of reason, to an evil source. Hence the Jews accused Jesus of casting out devils by Beelzebub the prince of devils. The high priests and rulers of the people hated the divine image which shone through the veil of flesh in the person of the Son of God: and while they could not dispute that many mighty works did show themselves forth in him, they denied that this was the power of God, because in thus doing they condemned themselves for not believing on him.

When Laban received Jacob to his house, his design and expectation doubtless was to promote his own interest: the services of Jacob were to be for *his* advantage. When, therefore, he saw that it was Jacob and not himself who "increased exceedingly in men-servants and maid-servants, &c.," his wrath and envy were roused against him. So also the Jewish rulers, when they saw the despised Nazarene—the servant of all,—the "least in the kingdom of heaven,"—in spite of all this personal humiliation, —becoming great and mighty by the power of the Spirit,—making disciples and drawing multitudes after him,—and that he was acknowledged by many to be the "Christ of God,"—they were "filled with indignation." This was not the Messiah which *they* looked for,—one who was to aggrandize and honor *them*, and raise *them* to preferment and dignity in the kingdom he should set up.

were spoken by Paul, contradicting and blaspheming.

JOHN xii. 10. But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm-trees, and went forth to meet him, and cried Hosanna.

ACTS v. 24. Now, when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

MATT. xxvi. 3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtlety, and kill *him*.

JOHN xi. 47. * * What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come, and take away both our place and nation.

49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

The Letter.

3. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred ; and I will be with thee.

4. And Jacob sent and called Rachel and Leah to the field unto his flock,

NOTE.

The divine Redeemer, from the commencement of his ministry, repeatedly called the attention of his disciples to the death which he should accomplish at Jerusalem. He told them that he "came forth from the Father and came into the world; again he would leave the world and go to the Father."

It will be remembered also that on the night when Jacob was favored with the vision of the ladder, the Lord said to him, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." In like manner, Jesus in his mediatorial character and service, received the promise of the Father that he would be with him and uphold him by the right hand of his righteousness, and that he should not fail nor be disengaged until he had set judgment in the earth. But when he had finished the work given him to do, he should return to the glory which he had with the Father before the world was, and be seated at his right hand until his enemies were made his footstool.

All these things Jesus made known to his disciples, yet were they slow of heart to understand and believe that which he taught; though he repeatedly assured them that Moses in the law and the prophets testified of these things.

The Spirit.

JOHN xiii. 1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

xvi. 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

x. 13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

MATT. xxvi. 1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

JOHN xii. 23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, *there* ye may be also.

4. And whither I go ye know, and the way ye know.

LUKE ix. 30. And behold, there talked with him two men, which were Moses and Elias:

31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

The Letter.

5. And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me,

6. And ye know, that with all my power I have served your father.

7. And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire, then bare all the cattle ring-streaked.

9. Thus God hath taken away the cattle of your father, and given *them* to me.

10. And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled.

NOTE.

Jacob accused Laban of changing his wages *ten times*. This same form of speech is used by the Lord concerning the *ten spies* that were sent to spy out Canaan, and brought back an evil report of the land. In both cases the allusion is doubtless to the unbelieving character of the tribes of Israel which the *ten sons* of Jacob, and the *ten spies* represented. Jacob had received these sons in consequence of the substitution of Leah for Rachel; therefore he regarded them as so many proofs of the breach of contract. The passage from Numbers xiv. is virtually the same. The false reports of the ten spies, were counted by the Lord as so many evidences that the people they represented were not those to whom he had promised the land of Canaan; therefore he swears that they shall never see that land; and their carcasses fell in the wilderness; for only *two* out of the six hundred thousand that left Egypt, entered Canaan. These were Caleb and Joshua, the same who had brought a good report of the land. Jacob tells his wives that he had seen in a

The Spirit.

ISA. xxix. 13. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14. Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent *men* shall be hid.

NUM. xiv. 22. Because all these men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23. Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it.

ISA. lx. 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8. Who are these that fly as a cloud, and as the doves to their windows?

9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.

11. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12. For the nation and kingdom that

dream that which God had given him. So Jesus tells his disciples that all concerning himself was revealed in the Scriptures.

The Letter.

11. And the angel of God spake unto me in a dream, *saying*, Jacob : and I said, Here *am* I.

12. And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled : for I have seen all that Laban doeth unto thee.

13. *I am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me : now arise, get thee out from this land, and return unto the land of thy kindred.

NOTE.

Jacob continues to expound to his wives the *dreams*, in which God had spoken to him; bidding him lift up his eyes to behold how his flocks were increased and how he had been blessed and multiplied according to the promise of the *God of Beth-el*, who had been with him in all the way, and made him to prosper in spite of all that were against him. God also reminds him of the pillar which he had anointed in the desert, and the vow that he had made, that the Lord should be his God, and *that pillar* should be God's house.

These dreams of Jacob point us to the visions of holy men of old, who saw afar off the day of Christ and the glory and prosperity of his kingdom. They saw and declared that the abundance of the sea and the forces of the Gentiles should be brought to that kingdom,—the multitude of camels and the dromedaries of Midian and Ephah: that all the flocks of Kedar should be gathered together, and the rams of Nebaioth, to minister unto him, and to beautify the house of his glory. This *house*—this mountain

will not serve thee shall perish ; yea, those nations shall be utterly wasted.

13. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious.

The Spirit.

Isa. ix. 4. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall show forth the praise of the Lord.

7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8. Who *are* these *that* fly as a cloud, and as the doves to their windows ?

lxi. 9. And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they *are* the seed *which* the Lord hath blessed.

xlvi. 24. Shall the prey be taken from the mighty, or the lawful captive delivered ?

25. But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee, and I will save thy children.

26. And I will feed them that op-

of holiness, which had been so long prophetically set up, and anointed to the Lord, should be established on the tops of the mountains; for the stone which the builders rejected should be made the head of the corner.

press thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

ISA. xli. 13. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

The Letter.

14. And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15. Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16. For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

NOTE.

By the answer of Rachel and Leah to Jacob, it is evident that they acted freely and understandingly in leaving their father's house. He had received a full equivalent for them, in the services of Jacob; and all that Jacob had acquired in his house had been the gift of God; therefore they were no longer debtors to their father, neither had he any just claims upon them.

Much more are the children of the kingdom, *body and spirit*, fully redeemed from the claims, both of the moral and ceremonial law, by the mediatorial work of Christ; so that they may justly be set at liberty by the Spirit of adoption, and rejoice in the freedom of the sons of God. Full satisfaction has been rendered to divine justice in their behalf, by his atoning blood; and all that had been contained in the "hand-writing of ordinances," which for ages had been Jehovah's promissory note for

ROM. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

* * * * *

33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth;

34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right

The Spirit.

all that Jesus should "do and suffer," has been "taken out of the way and nailed to his cross;" so that "there is now no condemnation to them that are in Christ Jesus;" "for the law of the spirit of life in him, has made them free from the law of sin and death."

If Leah was not the chosen *wages* of Jacob, it may be asked why she was not left behind;—or rather, if the *body of flesh*, the *eldest* daughter of Jewish rites, was not that for which Jesus paid the price of his blood, why is it here brought to view as redeemed at all? The reason is seen in the passage from Rom. viii. 19, 20, 21, and Eph. i. 14. Jesus Christ has purchased the church, both body and soul, but in this life, only part of the "purchased possession" is manifestly his,—because flesh and blood cannot inherit the kingdom, but the *body* has promise of being changed and *finally* redeemed from corruption.

hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

* * * * *

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

* * * * *

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the *same* in hope:

21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

The Letter.

17. Then Jacob rose up, and set his sons and his wives upon camels;

18. And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

NOTE.

The hour had now come when Jacob was to leave the house of Laban. Both the time and the event allude to a corresponding period in the life of Jesus, when he ceased to walk openly among the Jews, or when he had fulfilled his public ministry, and retired with his disciples to the city of Ephraim.

This movement was in accordance with the law of the Jewish passover, which required that the lamb be taken

The Spirit.

JOHN xi. 54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

xvii. 16. They are not of the world, even as I am not of the world.

COL. iii. 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye are dead, and your life is hid with Christ in God.

4. When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.

out from the flock upon the tenth day of the month, and kept up until the fourteenth day at even, when it should be slain for the passover. As we have before found, through this typical history, the Divine Redeemer never acted separately from his church. As the Head of his mystical body, the members were always one with him in every part of his mediatorial work. They were "crucified with him," and quickened with him from the dead; they are also raised up with him to sit in heavenly places; so that he says concerning them to the Father, "Here am I and the children thou hast given me." "Those whom thou hast given me I have kept, and none of them is lost but the son of perdition."

Representatively, therefore, believers are dead with Christ; "circumcised with the circumcision made without hands, in the putting off the body of sin by the circumcision of Christ." So that *in him* they are as completely dead to sin, and delivered from the condemnation of the law as he is, and, except the quickening of the mortal body, are as much alive from the dead.

EPH. ii. 1. And you *hath he quickened*, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved us, * * *

Ps. lxxviii. 59. When God heard this, he was wroth, and greatly abhorred Israel:

60. So that he forsook the tabernacle of Shiloh, the tent which he placed among men.

JOHN x. 27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30. I and my Father are one.

The Letter.

19. And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

20. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

NOTE.

The stealing of Laban's images by Rachel, illustrates the propensity of those who are delivered from the

The Spirit.

GAL. iv. 7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

law, to cleave to its carnal rites and principles. The apostle Paul speaks of this same thing, when he says, “*I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death.*” And it was this also that “bewitched” the Galatians, who listened to Judaizing teachers, rather than to the gospel, and were thus brought again under bondage to the law.

Jacob did not inform Laban of his intended departure;—neither did Jesus ever communicate to the Jews that which should befall him at Jerusalem, though he repeatedly conversed with the disciples of his sufferings and death. To them it was given to know the mysteries of the kingdom, but to others he spoke in parables.

Mount Gilead signifies *mount of witness.* And well might that name be applied to Jerusalem, that “spiritual Sodom, where our Lord was crucified.” The first witness borne upon this spot was the offering up of Isaac by Abraham at Mount Moriah, as it was then called;—the “*Jehovah Jireh,*” where it should be seen that the Lord would “*provide himself a lamb*” for the sacrifice. Here also for ages had flowed from the altars of the temple the blood of bulls and goats, that testified to the better blood which in the fulness of time should take away the sin of the world. And in this same city had Shiloh stood as an ensign for the people; and the gospel of the kingdom had been preached as a witness.

11. I am afraid of you, lest I have bestowed upon you labor in vain.

ii. 3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4. And that because of false brethren unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6. But of those, who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man’s person: for they who seemed to be somewhat, in conference added nothing to me.

LUKE ix. 51. And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

JOHN xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

LUKE xiii. 33. Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

COL. ii. 20. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21. (Touch not, taste not, handle not,

22. Which all are to perish with the using,) after the commandments and doctrines of men?

23. Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

The Letter.

22. And it was told Laban on the third day that Jacob was fled.

The Spirit.

JOHN xi. 6. When he had heard therefore that he was sick, he abode

23. And he took his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount Gilead.

NOTE.

On the *third* day of the month, Laban heard that Jacob had fled, and he pursued after him *seven* days, before he overtook him in the mount of Gilead; making the time of their meeting exactly on the *tenth* day. It will be also seen by examining the 12th and 13th chapters of John, that it was the *tenth* day of the month that Jesus entered Jerusalem, as was predicted of him in Zech. ix. 9. All this was to fulfil that which is written in Ex. xii. 3-7, concerning the paschal lamb.

Nothing can be more remarkable than the precision with which every item of prophecy concerning the Lord Jesus Christ is obviously and serupulously accomplished. This shows that an importance is attached to the corroborating testimony of the different parts of revelation; an importance which equally applies to the subject of types. How greatly this corroborating evidence would be increased in the mind of every scripture student, were he to examine with suitable care, the wonderful analogy which most certainly exists, and which it is our privilege to trace, throughout the entire word of God, between that which was predicted under the figure of literal fact and historical events, and that which is subsequently developed in the person and works of Christ, to whom all scripture points. The illogical and inconsistent idea that types do not exist, except in the few and special instances referred to in the New Testament, robs the word of God of much of its glory, and cheats the believer of much of his legitimate privilege.

two days still in the same place where he was.

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39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been *dead* four days.

* * * * *

53. Then, from that day forth, they took counsel together for to put him to death.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

xiii. 1. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

MATT. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

JOHN xi. 55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye? that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

Ex. xii. 3. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

* * * * *

5. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep or from the goats:

6. And ye shall keep it up until the

fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

The Letter.

24. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

NOTE.

This prohibition to speak to Jacob, either *good or bad*, seems to imply what is obviously true of the antitype,—that until Jesus, the servant of the covenant, had finished the work given him to do, he could neither be discharged from his obligations, nor be commended as righteous in the eye of justice:—nor, on the other hand, could he be falsely accused of any intention of freeing himself from the bonds into which he had voluntarily entered, merely because his movements and conduct were not understood or appreciated by the blind and unbelieving Jews, and their rulers. For Laban, as we have before said, not only represents the *ceremonial law*, but also the perverted version of that law, as held by the scribes and Pharisees in the time of Christ.

We now behold Laban and Jacob drawn up in hostile array against each other in the mount of Gilead;—or, typically, we see Jesus, the surety of the covenant, proceeding deliberately and voluntarily to Jerusalem, which for ages had been the *Jehovah-Jireh* of prophecy, —there to give himself up as a sacrifice for the sins of his people; as the Paschal Lamb, which should obtain “complete redemption for them,” both from the just demands of the moral law, and also from the handwriting of ordinances which could be taken out of the way only by the actual fulfilment of all that it promised,—the last item of which was the

The Spirit.

Ps. cv. 14. He suffered no man to do them wrong: yea, he reproved kings for their sakes:

15. *Saying*, Touch not mine anointed, and do my prophets no harm.

MATT. xxviii. 17. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18. (For he knew that for envy they had delivered him.)

19. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

ISA. xlii. 1. Behold my servant, whom I uphold: mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

* * * * *

4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Ps. ii. 1. Why do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, *saying*,

3. Let us break their bands asunder, and cast away their cords from us.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6. Yet have I set my King upon my holy hill of Zion.

passover. We also see, set in array against him, that law in its twofold character, with the menacing language of “*pay that thou owest;*”—demanding even the uttermost farthing, before it would relinquish its claim upon the prisoner which it had apprehended.

The Letter.

26. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27. Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28. And hast not suffered me to kiss my sons, and my daughters? thou hast now done foolishly in *so* doing.

29. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30. And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father’s house; *yet* wherefore hast thou stolen my gods?

NOTE.

In this speech of Laban to Jacob, we may discover the judicial blindness of the Jewish rulers, who not only judged of the conduct and designs of the Son of God by themselves, but who could have not the least conception of the object of his mission into the world. And when Caiaphas, their high priest, uttered that remarkable propheey in their hearing, which testified that Jesus was to die for the people, yet all the effect it had upon them, was to confirm their purpose of putting him to death; not to fulfil the determinate decree of God, but, “with wicked hands,” to gratify their hatred

7. I will declare the decree: the Lord hath said unto, Thou *art* my Son; this day have I begotten thee.

8. Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth *for thy possession.*

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.

The Spirit.

ROM. ii. 1. Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2. But we are sure that the judgment of God is according to truth, against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

6. Who will render to every man according to his deeds:

7. To them who, by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life:

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath,

9. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10. But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

against him. They vainly imagined they had power to take his life whenever they pleased; nor knew how strictly that life was guarded to the very "hour" which had been fixed from the beginning. "I must walk to-day and to-morrow and the day following; for it is impossible that a prophet perish out of Jerusalem." To that city must he "steadfastly set his face," exactly *four* days before the passover—as a lamb to be kept up for the sacrifice. Laban's last charge was the stealing of his gods;—equally true with all that were made against Jesus.]

JOHN xix. 10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldst have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

xi. 49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

The Letter.

31. And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And

The Spirit.

MATT. xxvi. 55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Ps. vii. 1. O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.

3. O Lord my God, if I have done this; if there be iniquity in my hands;

4. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

Laban searched all the tent, but found them not.

35. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

NOTE.

It was well understood by the anti-typical Jacob, that until full satisfaction should be rendered to divine justice by the death of the cross, and the promissory note of ordinances should be fully cancelled and nailed to the accursed tree,—he could not *lawfully* claim the purchase of his blood, but could be held prisoner until all was *finished*. Yet was it needful, in forming the similitude, that *his people* should be *one with him*, both in his death and resurrection. They had been one with him even from everlasting, because the Father received the bond of the covenant as an all-sufficient pledge that the work would be accomplished. But the law, strict in its demands, pursues its victim to the last, and yields nothing until *all* is paid; because he that fails in one point, is guilty of all.

Laban naturally supposes Leah to have taken his gods; but Rachel is most likely to *secrete* them; because those that are conscious of wrong, will be most afraid of being searched. But Jacob utterly denies the charge; for the cleaving to the yoke of bondage “cometh not of him that calleth us.”

5. Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honor in the dust. Selah.

Iv. 3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

Ixix. 4. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

* * * * *

7. Because for thy sake I have borne reproach; shame hath covered my face.

2 COR. xi. 2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

JOHN viii. 46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

GAL. v. 7. Ye did run well; who did hinder you, that ye should not obey the truth?

8. This persuasion *cometh* not of him that calleth you.

9. A little leaven leaveneth the whole lump.

10. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

1 JOHN v. 21. Little children, keep yourselves from idols. Amen.

The Letter.

36. And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37. Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set it here before my brethren, and thy brethren, that they may judge betwixt us both.

38. This twenty years *have I been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39. That which was torn of *beasts*, I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40. *Thus I was:* in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42. Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labor of my hands, and rebuked *thee* yester-night.

NOTE.

It is said of Jesus, that "*he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.*" But ages before that event, the spirit of prophecy gives us to understand the conflict and agony of soul which the Son of God endured in view of those who "*came upon him to eat up his flesh,*" and who "*sought after his soul to destroy it.*" David was not speaking of himself, or his own personal foes, in the strong language of those many Psalms which exhibit the "*man of sorrows,*" contending with the rage of his

The Spirit.

Ps. xxxv. 11. False witnesses did rise up; they laid to my charge *things* that I knew not.

12. They rewarded me evil for good to the spoiling of my soul.

13. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14. I behaved myself as though *he had been* my friend or brother; I bowed down heavily, as one that mourneth for his mother.

15. But in mine adversity they rejoiced, and gathered themselves together: *yea,* the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.

xvii. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3. Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, and shalt find nothing; I am purposed *that* my mouth shall not transgress.

4. Concerning the works of men, by the word of thy lips I have kept *me* from the paths of the destroyer.

xviii. 20. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21. For I have kept the ways of the Lord, and have not wickedly departed from my God.

22. For all his judgments *were* before me, and I did not put away his statutes from me.

23. I was also upright before him, and I kept myself from mine iniquity.

24. Therefore hath the Lord recompensed me according to my righteous-

enemies, and defending himself against their malicious accusations.

It was the promise of the Father there recorded, "thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption," that strengthened the "bruised reed" in the garden, "when with strong crying and tears, he offered supplication to him who was able to save him from death, and was heard in that he feared."

The Letter.

43. And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

44. Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

NOTE.

By the figure of the marriage covenant, the apostle Paul, in the seventh chapter of Romans, shows how the church becomes "dead to the law by the body of Christ," or by his death; and that until thus delivered by *death, in him and with him*, as mystically *one*, she was held by the law as the husband to whom she was first wedded; nothing but *death*, which was the penalty of transgressing that first covenant, being a legal deliverance from it.

This explains the nature of Laban's claim to his "daughters," &c.—they were legally his, until fully redeemed from his power by death. This death of Christ is not here actually represented, because the nature of the figure would not allow it; the history of Jacob being rather typical of that part of redemption which was effected by the power of the Holy Spirit, and not that which relates to the body of Christ or his human nature. That which is effected by his death, the deliverance

ness, according to the cleanness of my hands in his eyesight.

MATT. xxvi. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54. But how then shall the scriptures be fulfilled, that thus it must be?

Ps. vii. 10. My defence *is* of God, which saveth the upright in heart.

The Spirit.

ROM. vii. 1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2. For the woman which hath a husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3. So then, if while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

1 COR. xi. 23. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24. And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27. Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord un worthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself,

from the law, and the “*witness*” which is left to the world, that the *satisfaction was rendered*, by which not only Jesus but his people, are for ever free from condemnation, is therefore here brought to view by the covenant which Jacob and Laban made together, in the united feast of the passover and the institution of the Lord’s supper; the one succeeding to, and taking place of the other, to show that “Jesus our passover has been slain for us.”

The importance and necessity of the ordinance of the supper, as a memorial of the vicarious death of Christ, is insisted on by Paul in 1 Cor. xi. 27, 28, 29. He says, “that in eating this bread and drinking this cup, ye do show the *Lord’s death till he come*;” therefore if any one eat and drink unworthily, or without an understanding of the mean-

and so let him eat of *that* bread, and drink of *that* cup.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

ing and intention of this ordinance and faith in that which it “shows forth,” they eat and drink condemnation to themselves, or virtually acknowledge themselves to be still under the condemnation or curse of the law; for if Christ is not dead, then we are yet in our sins. In such case, that which was instituted to witness an important fact, would be rendered no better than an unmeaning sacrifice offered to idols, which would be counting the body and blood of Christ “an unholy thing.”

The Letter.

45. And Jacob took a stone, and set it up for a pillar.

46. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47. And Laban called it Jegar-sabdutha: But Jacob called it Galeed:

48. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:

NOTE.

Jesus said to his disciples, “With desire have I desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.” By this he doubtless meant that what was shadowed forth and predicted by that ordinance, *he* was about to suffer in his own person, by which the first stone would be set in the kingdom of heaven; that “stone which the builders refused would be made the head of the corner;” this being the last act of his public life as a “minister of the circumcision for the truth of God,” their next

The Spirit.

JOSH. iv. 4. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5. And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6. That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What mean ye by these stones?

7. Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them

interview would be in the kingdom of God; for all would be then fulfilled.

Jesus, having himself set up the "corner stone," or first pillar of witness, calls and appoints twelve others who should be "eye-witnesses of his death and resurrection," and qualified to testify of what they had seen and heard. Upon this "heap" was the passover eaten; and in connexion with it, the supper was instituted as a memorial of his death, and as a guard or watch to his people that they may never doubt their perfect deliverance from guilt and condemnation; and that the law may never more put forth a claim upon them: it was a *covenant* between the debtor and creditor, that all was paid.

The stones of witness that Jacob here set up, are subsequently brought to view under another figure of this same subject as described in the 4th chapter of Joshua, when the Lord told him to take twelve stones from the place where the priests' feet stood in the midst of Jordan, until all Israel had passed clean over, and to set them up on the other side of the river, as a memorial unto the children of Israel for ever, of the events of that day when the Lord magnified Joshua (Jesus) in the sight of all Israel, and when he delivered them from the hand of their enemies.

The Letter.

49. And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

50. If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters; no man *is* witness betwixt me and us; see, God *is* witness betwixt me and thee.

51. And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52. This heap *be* witness, and *this*

over with them unto the place where they lodged, and laid them down there.

9. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

MARK xiv. 16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17. And in the evening he cometh with the twelve.

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22. And as they did eat, Jesus took bread, and blessed and brake *it*, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

ACTS i. 8. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

The Spirit.

ACTS v. 30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree:

31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

iii. 13. The God of Abraham, and of Isaac, and of Jacob, the God of our

pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

NOTE.

By the blood of the cross reconciliation was made for iniquity, and peace proclaimed between God and transgressors. By the same blood was a complete satisfaction made to law and justice, so that they could have no more demand upon the surety of the covenant. Wherefore it is said, "Mercy and truth have met together; righteousness and peace have embraced each other." The prisoner of justice could not therefore be holden by death, but was declared "to be the Son of God with power," by the opening of the prison doors, and the releasing of the prisoner from the tomb. The divine Mediator had finished his work as a servant to the law, and now entered into his rest.

The sacrifice which Jacob offered in the mount, after eating with his brethren, alludes to the death of Christ which succeeded the passover; and the tarrying "all night in the mount," to the dark scene of suffering in the garden of Gethsemane, together with that which followed: until the law (Laban) withdrew from him, whom he had so hotly pursued unto this hour.

Gilead and *Mizpah* were not literally identical with Jerusalem, as towns, but were at some distance from it. So of Sodom and Egypt; and yet they are made figuratively to represent it. It was "*without the camp*" of legal rites, that Jesus suffered.

fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you,

15. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

ROM. i. 3. Concerning his Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh;

4. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead;

5. By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.

HEB. vi. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19. Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

20. Whither the forerunner is for us entered, *even* Jesus made a high priest for ever after the order of Melchisedee.

JOHN xix. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

HEB. xiii. 11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

CHAPTER XXXII.

The Letter.

1. And Jacob went on his way, and the angels of God met him.

2. And when Jacob saw them he said, This is God's host: and he called the name of that place Mahanaim.

NOTE.

Mahanaim signifies *two hosts*, typically applied to the company of Michael and his angels, and the company of the Dragon and his angels, ready for the final conflict; when the woman's "seed" should yield his "heel" to the power of the serpent; but when he should also at the same time "bruise the serpent's head," and "through death destroy death, and him that had the power of death, that is, the devil." For it was in view of this hour that Jesus cried, "Now is the judgment of this world; now is the prince of this world cast out."

Through the entire progress of the work of redemption, the heavenly host had been actively employed; nor had the hosts of hell—the powers of darkness been less busy or less interested in this great "mystery of godliness, God manifest in the flesh."

While the "angels of God shouted for joy" at the birth of Jesus in Bethlehem, Satan was stirring up the wicked to destroy him. When he failed in this, he stood ready to meet him in the first step of his public ministry, if possible *then* to put a stop to his further progress. Being foiled here also, he "left him for a little season;" but it was only to marshal his forces against a power which was be-

The Spirit.

Ps. lxviii. 17. The chariots of God are twenty thousand, *even* thousands of angels: the Lord is among them, *as in* Sinai, in the holy *place*.

xci. 11. For he shall give his angels charge over thee, to keep thee in all thy ways.

12. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

JOHN i. 51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

HEB. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

LUKE xxii. 43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

coming too manifestly divine to be met single-handed. The "legions" of hell were let loose; men, and even beasts, were possessed by them. "This is your hour," said Jesus, "and the power of darkness." Well did they know that this, their hour was to be short. "I know thee who thou art, the Holy One of God," said the unclean spirit; "art thou come to destroy us before the time?"

REV. xii. 7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The Letter.

3. And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5. And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

NOTE.

No act of the public ministry of Christ is more remarkable than his choosing the "son of perdition" for one of the twelve. "I have chosen you twelve, and one of you is a devil," said Jesus to his disciples.

But it was evidently part of the divine plan, that Judas should be an eyewitness of the whole course of the ministry of Jesus—be acquainted with all the evidences of his Messiahship, and the miracles which he wrought; in short,

The Spirit.

JOHN vi. 70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. He spake of Judas Iscariot *the son of Simon*: for he it was that should betray him, being one of the twelve.

ACTS i. 17. For he was numbered with us, and had obtained part of this ministry.

18. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

JOHN xiii. 18. I speak not of you all; I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19. Now I tell you before it come,

that no proof should be wanting that he was the Son of God. This fact may explain the words spoken when Jesus answered Pilate, "thou couldst have no power at all against me except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." The course pursued in regard to Judas is remarkably illustrated by the conduct of Jacob toward Esau in sending this message. It would be quite unaccountable as a mere matter of fact, that Jacob should thus put himself in the power of one who he knew stood ready to take his life. We have before stated in chapter xxviii. that from the time when Jacob received the blessing from Isaac, Esau became a type of Judas, the son of perdition; and it is evident that the very prosperity which Jacob describes in his message, was that for which Esau hated him and proposed to kill him; as the mighty and the holy works which Jesus did among the people, were the cause for which Judas sought to betray and murder him. This message therefore is virtually a voluntary yielding of himself into the power of Esau, as was the conduct of Christ, a voluntary giving of himself into the hands of his betrayers and murderers.

The Letter.

6. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7. Then Jacob was greatly afraid, and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8. And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

NOTE.

Had Esau's intention been peaceable, in coming out to Jacob, he would not have needed *four hundred men*. This Jacob well knew, and therefore his fear.

The language of the Psalmist, in allud-

that, when it is come to pass, ye may believe that I am *he*.

MATT. xxvi. 21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

JOHN xiii. 21. But, behold, the hand of him that betrayeth me *is* with me on the table.

22. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

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26. Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

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30. He then, having received the sop, went immediately out; and it was night.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

The Spirit.

JOHN xiv. 30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me,

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

xii. 31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all *men* unto me.

33. (This he said, signifying what death he should die.)

Ps. lv. 4. My heart is sore pained within me: and the terrors of death are fallen upon me.

ing to the encounter of the divine Redeemer with those that should “come upon him to eat up his flesh,” is strongly expressive of the terror and agony of his holy soul. “Fearfulness and trembling are come upon me, and horror hath overwhelmed me.”

But in the midst of all his own anguish and suffering in view of the cup before him, the care and love of Jesus abounded toward his little flock, in comforting and providing for their welfare, in a manner of which that of Jacob is but a feeble similitude. This arrangement of Jacob’s company, represents the divine wisdom and grace, as displayed toward his mystical body the church, which was so guarded that none were “able to pluck them out of his hand;” while his own *body of flesh* was freely given up to be sold, betrayed, and crucified.

In these *two bands* there is again reference to the *two staves* mentioned by Zechariah. That which was surrendered to the power of Esau, that the other might escape, being intended for the staff “binders” or “bands,” which united together the tribes of Judah and Israel, and which was broken in that day when the Lion of Judah “stooped and couched” before his prey, that he might “rise up” to conquer, because it was only “*through death*,” that he could destroy death, and “him that had the power of death, that is, the devil,”—and

5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6. And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7. Lo, *then* would I wander far off, and remain in the wilderness. Selah.

ZECH. xi. 10. And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11. And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the Lord.

12. And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord.

14. Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

it was only by putting an end to the *worldly sceptre*, that the spiritual dominion could be established.

The Letter.

9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of

The Spirit.

HEB. v. 7. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared:

8. Though he were a Son, yet learned he obedience by the things which he suffered.

PS. xxii. 11. Be not far from me, for trouble *is* near: for *there is* none to help.

12. Many bulls have compassed me:

Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

NOTE.

This supplication of Jacob in the hour of his fear and terror, represents the language of the divine Redeemer, and is remarkably expressive of the different parts and various features of his mediatorial work. The parties and promises of the everlasting covenant are first brought to view; then the humiliation of the Son of God as a "servant," and the object for which he assumed this position, and the reward which had been given him—the two bands. He then pleads for the upholding power of the Father, according to the promise given him when he was sent forth to redeem from the bondage of the law, those that were heirs of the kingdom.

In the passage from Hebrews it is said, Jesus "*was heard in that he feared.*" It may be asked, what did the Son of God *fear?* Certainly not the mere bodily suffering of death. Many have endured this in triumph. But here, as in all other scriptures, there may always be found an explanation in some other passage; and the 22d Psalm answers the question. It was a contest with the powers of darkness which the holy soul of the Son of God feared; the "power of the dog," and the "mouth of the lion;" for this *lion* must be encountered in his very den. We are also assured that he "*was heard*" in this supplication; for he is promised in another scripture, "*thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.*"

strong *bulls* of Bashan have beset me round.

13. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

* * * * *

16. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet.

* * * * *

20. Deliver my soul from the sword; my darling from the power of the dog.

21. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

cix. 6. Set thou a wicked man over him; and let Satan stand at his right hand.

7. When he shall be judged, let him be condemned; and let his prayer become sin.

8. Let his days be few; and let another take his office.

9. Let his children be fatherless, and his wife a widow.

10. Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11. Let the extortioner catch all that he hath; and let the stranger spoil his labor.

12. Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children.

13. Let his posterity be cut off; and in the generation following let their name be blotted out.

14. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

* * * * *

17. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

18. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

The Letter.

13. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14. Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15. Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16. And he delivered *them* into the hand of his servants, every drove by themselves ; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

NOTE.

It was promised the Son of God, "I will divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death," &c.

The professed people of God are often represented in scripture by "*a flock*;" and in this character they will appear at the final judgment, the *sheep* and the *goats* in one company—to be separated by the Great Shepherd to their rightful owners, as we have before described, according to the distinguishing marks of ownership.

It appears that from Jacob's *two bands* he takes a present for Esau, which he commits to the care of *servants*. In like manner, from the "two staves" which were in the Lord's hand, his old covenant people, he divides to his Son "a portion with the strong." Again, it is of *one lump* that all the vessels of the *potter* are formed, these *unto honor* and those *unto dishonor*. But we are not to suppose, from the fact of Jacob's taking *that which came to his hand*, that there is

19. Let it be unto him as the garment *which covereth him*, and for a girdle wherewith he is girded continually.

20. *Let this be* the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

The Spirit.

ISA. liii. 12. Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

ROM. ix. 21. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor ?

22. *What if* God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction ;

23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory ?

MATT. xiii. 37. He answered and said unto them, He that soweth the good seed is the Son of man :

38. The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked *one* ;

39. The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,

42. And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine

any such thing as indiscriminate chance in this selection, or appointment of the potter. With him all is according to an eternal purpose; and though the heirs of promise, while dead in trespasses and sins, are children of wrath even as others, differing "nothing from servants, though they be lords of all;" yet he that formed them for himself, knows them that are his; and no common exterior of *clay* can prevent his discerning a "vessel of honor before prepared unto glory" from "a vessel of wrath fitted to destruction." The wheat and the tares, though growing in the same field until the harvest, will then be separated from each other.

The portion or present which Jacob gave to Esau, therefore properly represents that which actually belonged to the son of perdition—the tares which he had planted—the seed of the wicked

forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

* * * * *

47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

one, with all which pertained to him as the father of lies.

The Letter.

17. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18. Then thou shalt say, *They be* thy servant Jacob's: it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

NOTE.

It appears that this band was subdivided into *three* parts, droves, or companies, each led by one of Jacob's *servants*. Spiritually these three may very

The Spirit.

1 JOHN ii. 16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

2 PET. ii. 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.

11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:

13. And shall receive the reward of unrighteousness, *as* they that count it

properly represent the powers of sin, marshalled under the *world's trinity*, "the lust of the flesh, and the lust of the eyes, and the pride of life," these being separately and jointly the three grand agents of Satan in enslaving and leading captive the children of men.

This army of lusts, to all of which the heirs of promise had been subject in common with the seed of the wicked, while under the law, were now to be "*put off*" by them, with the *old man* which is corrupt, and is crucified by the body of Christ; according to Col. ii. 11, 12, 13.

Jacob seems to expect that this present would appease Esau, and *he* might be suffered to escape. But alas, the antitypical Jacob had pledged himself to bear the sins and the curse of his people in his *own body* on the tree; therefore the only way for sin to be destroyed, and him also who is the father of sin, "that is, the devil," was by submitting that body to his power. The seed of the woman must yield up his "heel" if he would bruise the serpent's head.

pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you.

* * * * *

17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that were clean escaped from them who live in error.

* * * * *

20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

The Letter.

21. So went the present over before him; and himself lodged that night in the company.

22. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23. And he took them, and sent them over the brook, and sent over that he had.

NOTE.

Those readers who may be so little conversant with the mysteries of godliness, as to lose sight of the mystical oneness of Christ and his church—that they are for ever inseparable as Head and

The Spirit.

JOHN xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples.

MATT. xxvi. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto

members of *one body*—will not be likely to understand how the analogy between this typical history and the life and death of the Son of God, can be sustained; or how the *wives* of Jacob, as well as his *sons*, were with him in this last scene of suffering.

We have already observed that these *two wives* allude to the *two-fold purchase* of the church by the suffering and death of Christ—that she is his, both *soul* and *body*. “The redemption of the *soul* is precious and ceaseth for ever,” there being no more death or bondage awaiting it. But, “for the adoption, to wit, the redemption of the *body*,” the church waits until the resurrection, when Jesus will receive the full “redemption of the purchased possession,” and “this vile body will be changed, and made like unto his glorious body,” and then will the bride be made ready for the marriage of the Lamb.

These great and glorious truths being involved in the antitype, the type must be conformed to it, as far as *natural* can be similitudes of spiritual things.

death: tarry ye here, and watch with me.

JOHN xiii. 1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father’s house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there ye* may be also.

4. And whither I go ye know, and the way ye know.

MATT. xxvi. 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

The Letter.

24. And Jacob was left alone; and there wrestled a man with him, until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob’s thigh was out of joint, as he wrestled with him.

26. And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed.

29. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: And

The Spirit.

Ps. xxii. 1. My God, my God, why hast thou forsaken me? *why art thou* so far from helping me, *and from* the words of my roaring?

LUKE xii. 41. And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

HEB. ii. 9. But we see Jesus, who was made a little lower than the angels

he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

NOTE.

The wrestling of Jacob with the angel, or with Jesus himself in the form of man, is, *literally*, a remarkable event; but it is much more remarkable in its *typical* import. It has doubtless allusion to the mysterious conflict in the garden of Gethsemane, when the Father and the Son, "face to face," wrestled with each other, until the Son, being in an agony, sweat as it were great drops of blood, falling to the ground.

The Son, as the surety of his people, and bearing their sins, appears at the call of the Father, to receive the full penalty of the law in their behalf. In the garden of Eden, this "judgment of the great day" was typically set forth, when God called upon the first Adam to answer for what had been done; and now in the *garden of Gethsemane*, it is actually fulfilled. The Son acknowledges having partaken of the *woman's* sin; and Justice is called upon to strike the blow—to smite "the man that is Jehovah's fellow,"—not with the death of the *body* merely, for Jesus must "make his *soul* an offering for sin;" he must taste of the "*second death*," and as he had assumed the accumulated load of his people's sins, must endure the full measure of the wrath of God due to them—thus bringing to pass the scripture, "he hath made the *depths of the sea*, a way for the ransomed to pass over."

In this "valley of Achor," where divine justice took such signal vengeance upon Jehovah's best Beloved, when sin was but charged to his account, the Father appears about to withdraw and leave the sacrifice to be consumed; but the Son, by virtue of his divine power, retains his hold of omnipotence, until he had drank the cup of wrath to the dregs, and could *claim* the promised blessing, "the reward of his sufferings." "I will not let thee go except thou bless me." Thus did he merit and receive "a name that is above every name," &c.

for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

v. 6. As he saith also in another place, Thou *art* a priest for ever after the order of Melchisedec.

7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared.

Ps. xvi. 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10. For thou wilt not leave my soul in hell: neither wilt thou suffer thy Holy One to see corruption.

11. Thou wilt show me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

PHIL. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

The Letter.

30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31. And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.*

NOTE.

When the mighty victor passed from this wondrous conflict, the Sun of righteousness—the morning light of salvation rose upon a lost world! for the Lion of the tribe of Judah had prevailed to open the book of the “seven seals,” by which the great question would be answered, “how God can be just and justify him that believes in Jesus!”

But while the divinity triumphed, the human body of the Lamb of God halted under its stupendous load. Like the “red wine” of the vineyard of which Noah drank, it overpowered the mortal flesh, and caused it to be overcome “as with new wine.”

The sufferings and death of Christ were of a *three-fold* character. The penalty he incurred in the room and stead of his people, was *from the law, from the Father, and from Satan*. First he submitted to the authority of the law, until every jot and tittle was fulfilled. This is seen in the twenty years' servitude of Jacob in Laban's house. Secondly, the Redeemer endured the wrath of God and the stroke of justice due to sin; as seen in the wrestling of Jacob. Thirdly, he endured the malice of the powers of darkness, the subtle hatred of the serpent; which he has yet to meet in the person of *Judas or Esau*—to whom he must yield the *heel* of his human nature. When his body was crucified, it was in company with malefactors, whose death was hastened

The Spirit.

Ps. xxi. 1. The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!

2. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4. He asked life of thee, and thou gavest *it* him, even length of days for ever and ever.

5. His glory is great in thy salvation: honor and majesty hast thou laid upon him.

6. For thou hast made him most blessed for ever; thou hast made him exceeding glad with thy countenance.

7. For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved.

8. Thy hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

10. Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11. For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

12. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

13. Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

JOHN xix. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31. The Jews therefore, because it was the preparation, that the bodies

* See Appendix (h).

by breaking their legs; but the human nature of Jesus, his mortal *thigh*, was touched by the hand of God himself, and *halted* at his command.

should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high-day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

CHAPTER XXXIII.

The Letter.

1. And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

NOTE.

Nothing of all which Jesus did and suffered, but had been known and foreseen by him from the beginning. The war which was proclaimed in Eden between the woman and her seed, and the serpent and his seed, had been through all succeeding ages in progress and preparation for the decisive battle. From the day when, in that proclamation, he pledged himself unto the death of the cross for the redemption of the transgressors, up to the period of their complete deliverance—the “servant” of the covenant, had “bowed himself to the ground,” in all the forms of humiliation, before his crafty and bloodthirsty foe. He had been represented by prophets as surrendering himself to the hands of Justice, to save his sheep from the stroke; as submitting to the law as their surety and example, and as giving his life, the body and soul of his human nature, to be bruised and crushed under the power of death, that they might live.

The Spirit.

MATT. xxvi. 47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

JOHN xviii. 2. And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way :

9. That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

These things and these days had all been foretold; and Jesus exclaims against his disciples for their want of understanding of that, which the scriptures everywhere testified. But it was this *humiliation* of the Son of God, that rendered him a stone of stumbling to the unbelieving Jews. Had he come in pomp and grandeur instead of the form of a servant, they would have believed on him. Instead of this, the meek and lowly Lamb of God, appeared in their sight “as a root out of a dry ground, with no form or comeliness that they should desire him.” He humbled himself to the death of the cross, instead of claiming a worldly sceptre.

ACTS ii. 23. Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.

LUKE xxv. 25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

ACTS iii. 24. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

The Letter.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.*

5. And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6. Then the handmaidens came near, they and their children, and they bowed themselves.

7. And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

Note.

Surely no one who has at all considered the character and designs of Esau, can for a moment be deceived by this false show of affection for Jacob. Was Judas ever known to embrace the Saviour, till he did it to betray him? Deceit and guile are the characteristics of the serpent; and hatred and murder had full possession of the heart of Esau.

The Spirit.

MATT. xxvi. 47. ** And he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

LUKE xxii. 52: Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

xxiii. 27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never

* See Appendix (i).

It is probable, however, that he was puzzled and subdued by the meekness and gentleness of Jacob, who he doubtless expected was approaching to dispossess him of that inheritance to which he was entitled, but which Esau until now had been suffered to occupy. He had not forgotten that Jacob had been made lord over him, and he *fear'd* as well as hated him. Even as Satan said to Jesus—"I know thee who thou art, the Holy One of God; art thou come to torment us before the time?" But when he saw the lowliness and forbearance of Jesus, and that all his temptations failed to excite in him the least feeling of self-exaltation or lust—he was unable, with all his subtlety, to account for the mystery, and was forced to change his mode of operations.

As is the master of the house, so are his servants. No sooner are the saints of God called into his kingdom, than they also are obliged to put on the armor of God, that they may be able to stand against the wiles of the devil; for carnal weapons are ineffectual in this warfare.

Not only Jacob, but his household, are represented as bowing down and yielding themselves, in all the forms of submission, to Esau. So also Jesus has told his disciples that they should drink of his cup, and be baptized with his baptism;—for not only "the master of the house, but they of his household," are alike the objects of hatred and malice to the serpent and his seed. The dragon not only sought to devour the "man-child," but also persecuted "*the woman*" that brought him forth.

The Letter.

8. And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9. And Esau said, I have enough, my brother; keep that thou hast unto thyself.

bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry?

Ps. lv. 21. *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

lxii. 4. They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

Prov. xxvi. 23. Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24. He that hateth dissembleth with his lips, and layeth up deceit within him;

25. When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26. *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28. A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

2 Cor. xi. 13. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14. And no marvel; for Satan himself is transformed into an angel of light.

The Spirit.

Rev. xii. 7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

NOTE.

So accustomed are we to associate the idea of carnal weapons and open hostilities with the subject of *war*, that it is difficult to conceive this singular interview between Jacob and Esau, at the head of their respective bands, to be a similitude of the war, described in the 12th chapter of Revelation, between Michael and his angels, and the dragon and his angels. But with all the *actual* meekness, gentleness, and forbearance, on the one hand, and all the semblance of them on the other, this encounter really and truly represents the mighty conflict between the two opposite principalities of light and darkness—heaven and hell.

The judgment of this world had come; when “the prince of this world should be cast out.” As Jacob gave notice to Esau, therefore, of his being on the way to take possession of his inheritance, &c., so Jesus made known to the son of perdition that his hour was come, and the power of darkness:—that what he did, he must do quickly. When he saw him approach, he says—“the prince of this world cometh, and hath nothing in me.” Nothing which he could move by his temptations, either to fear or presumption; for though the human nature of the Son of God trembled, and his holy soul revolted from contact with these powers of hell, yet in the firm purpose of his divine mission, he advances freely to the conflict, as to a scene of triumph; while in view of his sufferings he says, “I have a baptism to be baptized withal, and how am I straitened till it be accomplished.”

The Son of God owed nothing to the serpent, yet he gave him “*his heel*,”—his body of flesh; for so it was appointed in the determinate counsel of God. And Jacob owed nothing to Esau, yet voluntarily surrendered to him this “*present*” of cattle; and though he had been made his “*lord*,” assumed a posture of humility and submission before him in this mysterious encounter; thus confirming the words of Isaac to Esau—“When thou shalt have the dominion, thou shalt break his yoke from off thy neck.”—

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

JOHN xii. 23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

2 COR. xi. 13. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14. And no marvel; for Satan himself is transformed into an angel of light.

15. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

“This is your hour, and the power of darkness,” said Jesus to the prince of this world, when he submitted himself into his hands

The Letter.

10. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he urged him, and he took it.

NOTE.

Well might Jesus say, of his own voluntary sacrifice, "*Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself.*" How perfectly did he conform to the sentiment of this declaration; unmoved to any feeling but pity and compassion, by all the hatred and malice of his murderers, and unhesitatingly bent upon giving himself up to their power.

From the beginning, it had been determined in the counsel of Father, Son, and Spirit, that this sacrifice should be made. For this purpose Jesus had been sent into the world,—and for this purpose he had "come to this hour." Therefore he met the face of his great adversary, into whose hands he should yield the offering, as "*if it had been the face of God himself.*" For well he knew that till the *heel* of his human body should be given to the serpent, he would not cease to pursue him.

But on the other hand, Esau, or typically the son of perdition, was now in the element of his nature. He saw the object of his hatred and envy completely in his power. He beheld *him*, who had been made *his* lord and master, now bowing in humble submission in his presence, and calling him *lord*, according to the word of Isaac—"*When thou shalt have the dominion, thou shalt break his yoke from off thy neck,*"—or of Jesus himself—"This is your hour, and the power of darkness." For this hour he had long watched, greedy to devour

The Spirit.

JOHN x. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

LUKE xii. 50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished.

GEN. xxvii. 40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41. And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

2 PET. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

JOHN xi. 31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all *men* unto me.

33. (This he said, signifying what death he should die.)

HEB. xii. 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2. Looking unto Jesus, the author and finisher of *our* faith; who, for the joy that was set before him, endured

the promised “heel” of the woman’s seed. And when the chains of darkness that bound him to this hour were loosed, he sprang upon his prey, like a roaring lion, or a ravening wolf!

The Letter.

12. And he said, Let us take our journey, and let us go, and I will go before thee.

13. And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men should overdrive them one day, all the flock will die.

14. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure; until I come unto my lord unto Seir.

NOTE.

Here the cunning craftiness of the arch-deceiver discovers itself, in this proposal of Esau. It was evidently his design to take possession of Jacob and his company—not by an open and hostile attack, but by subtlety to draw them into his snare, and lead them captive to his own habitation of Mount Seir.

Of this same character were all the attacks of Satan upon the Son of God in the days of his flesh. The temptation in the wilderness, and the kiss in the garden, were expressions of his infernal diplomacy. He hoped that some inadvertency—some little concession of the immaculate Lamb of God, to his specious proposals, would betray him wholly to his power. But here the wily adversary was foiled: for, though Jesus freely gave himself to the power of death, it was impossible that he should be holden by it. The Father had promised that he would not leave him in the hands of the enemy. Satan, with all his subtlety, did not understand that, in consenting to enter the dark confines of the grave, the Son of God

set down at the right hand of the throne of God.

The Spirit.

JOHN x. 4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

* * * * *

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father’s hand.

* * * * *

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

HEB. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil;

15. And deliver them who through fear of death were all their lifetime subject to bondage.

16. For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people:

18. For in that he himself hath suf-

would for ever destroy that power, and burst those bonds, not only for himself, but in behalf of all those "who, through fear of death, had been all their lifetime subject to bondage." Thus would he bruise the head of the serpent who had "the power of death," and lead captivity itself captive. Then would the scripture be fulfilled—"He that diggeth a pit shall fall therein."

ferred, being tempted, he is able to succor them that are tempted.

Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell *among them*.

HOSEA xiii. 14. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

The Letter.

15. And Esau said, Let me now leave with thee *some* of the folk that *are* with me: And he said, What needeth it? Let me find grace in the sight of my lord.

16. So Esau returned that day on his way unto Seir.

NOTE.

The devices of Satan to ensnare and deceive the unwary, are many and various. What he fails to do, in his own proper person, he employs his emissaries to accomplish. The powers of darkness are called "legion," for they are many, and while the redeemed of the Lord were dead in trespasses and sins, the "god of this world," the "prince of the power of the air," wrought in them all manner of evil; for they were led captive by him at his will, and walked according to the course of this world, &c. But God, who is rich in mercy, hath delivered them from this present evil world, and translated them from the kingdom and power of darkness, into the kingdom of his dear Son. Sin hath now no more dominion over them, for they are not under the law, but under grace.

We have before observed that Satan, the antitypical Esau, had once a place and an habitation in the kingdom of heaven, over which the Son of God was set as Lord and King; and that when the Father brought the First-Begotten

The Spirit.

EPH. vi. 11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness,

15. And your feet shod with the preparation of the gospel of peace;

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

ACTS ii. 15. For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

2 THESS. ii. 9. *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10. And with all deceivableness of righteousness in them that perish; because they receive not the love of the truth, that they might be saved.

into the world, (Heb. i. 6,) as exhibited by the type of Adam in the garden of Eden, and had commanded all the angels of God to worship him, Satan refused to do so, but rebelled against the divine command, and resolved to bring this kingdom into subjection to his own power. For this sin he was *cast out* under the curse of God, which assigned him to his *own place*, to chains of darkness, unto the judgment of the great day.

In like manner, when the decree of God had chosen Jacob to the *birthright*, and had conferred upon him the blessing promised to the "savory meat," and made him *lord* over his brethren, Esau refused submission to this decree, and wickedly devised to take the life of Jacob, and thus subvert the purpose of God, and obtain possession of the heritage of his brother. But, though this bloody design of Esau, drove Jacob for a season from his home, (as the act of the first murderer caused the Son of God to leave the bosom of the Father,) yet was this all according to the "determinate counsel and foreknowledge of God," and resulted in the better establishment of Jacob's birthright, and the utter banishment of Esau: for the decree of God sent Esau from the face of his brother Jacob, to his *own place* and possession of *Mount Seir*, which signifies *a demon*, or place of a demon.

EPH. ii. 1. And you *hath he quickened*, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

REV. xii. 7. * * and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The Letter.

17. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

18. And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

19. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor,

The Spirit.

EPH. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;

21. In whom all the building, fitly framed together, groweth unto a holy temple in the Lord:

22. In whom ye also are builded to-

Shechem's father, for a hundred pieces of money.

20. And he erected there an altar, and called it El-elohe-Israel.

NOTE.

Delivered from his strong enemy, Jacob was soon at liberty to pursue his journey. Succoth means "a place of booths," implying the idea of temporary residence; though it is said here *he built him a house*, which is the first instance in scripture of the use of this expression. It is not unlikely that, in this verse, there is a figurative allusion, both to the pilgrimage state of the redeemed in this life, and also to the fact that the militant kingdom of Christ, which is built upon a "*sure foundation*," and shall stand for ever, was now set up in visible gospel order.

The first step of Jacob in establishing himself, was to purchase a field in *Shalem* or *Salim*, a city of Shechem, in the land of Canaan, where he might pitch his tent, and erect an altar to "the God of Israel."

In this movement of Jacob, following immediately upon his deliverance from the hand of Esau, we have a figure of the "*footsteps of the flock*" under the guidance of the Spirit, when they followed the inspired shepherds to the banks of Jordan, "near to Salim," in that holy ordinance which Jesus set in the church as a witness for ever that his death, burial, and resurrection had removed all condemnation from his people. As it was in *Shechem (early in the morning)* that Jacob's tent was pitched, so it was in the morning of the gospel day, and as a herald of the kingdom of heaven, that the ordinance of *baptism* was introduced, and afterwards was secured to the sons of Joseph, or the Israel of God, for a possession for ever.

It was in this very spot, and as corroborating this same idea, that the *bones of Joseph* (figuratively the members of Christ's body) were buried, after being brought out of Egypt. Josh. xxiv. 32. This memorial of "the God of Israel," shall be seen in the heavens of the church, as a rainbow of peace and pro-

gether for a habitation of God through the Spirit.

JOSH. xxiv. 32. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver; and it became the inheritance of the children of Joseph.

JOHN iii. 22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23. And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized.

MATT. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

ROM. iii. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now, if we be dead with Christ, we believe that we shall also live with him.

Ps. lx. 6. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

mise, witnessing that there is no more curse, but seedtime and harvest, summer and winter, cold and heat, shall not cease in the vineyard of the Lord to the end of time.

7. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver.

CHAPTER XXXIV.

The Letter.

1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3. And his soul clave unto Dinah, the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6. And Hamor the father of Shechem went out unto Jacob to commune with him.

7. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter; I pray you give her him to wife.

9. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10. And ye shall dwell with us: and the land shall be before you; dwell and

The Spirit.

1 PET. ii. 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

EPH. iii. 17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind;

18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20. But ye have not so learned Christ;

21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

trade ye therein, and get you possessions therein.

11. And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, Because he had defiled Dinah their sister:

14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us.

15. But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16. Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18. And their words pleased Hamor, and Shechem, Hamor's son.

19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honorable than all the house of his father.

20. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21. These men *are* peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

22. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

25. Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another.

26. Be ye angry, and sin not; let not the sun go down upon your wrath;

27. Neither give place to the devil.

28. Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

1 PET. iv. 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4. Wherein they think it strange that you run not with *them* to the same excess of riot, speaking evil of *you*.

* * * * *

12. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14. If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you.

23. Shall not their cattle, and their substance, and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

24. And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27. The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

28. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.

29. And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31. And they said, Should he deal with our sister as with an harlot?

On their part he is evil spoken of, but on your part he is glorified.

15. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.

16. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

ROM. XII. 17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

JAMES I. 20. For the wrath of man worketh not the righteousness of God.

JAMES II. 12. So speak ye, and so do, as they that shall be judged by the law of liberty.

13. For he shall have judgment without mercy that hath showed no mercy: and mercy rejoiceth against judgment.

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

CHAPTER XXXV.

The Letter.

1. And God said unto Jacob, Arise, go up to Beth-el, and dwell there, and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

NOTE

*The literal location of Beth-el was about twelve miles northeast of Jerusalem. But the “*house of God*,” whose sure foundation-stone was the Lord Jesus Christ, the anointed of God, was first visibly set up in Jerusalem. That the two places *differ*, while the figurative signification is the same, may be to show that neither to Jerusalem, nor any other spot, should the true worshippers be limited or confined; but wherever two or three were gathered in the name of Jesus, there would he be.

We know that when Jesus, the high priest of good things to come, had offered himself without spot to God, he entered not into the holy place made with hands, but into heaven itself, there to appear in the presence of God for us;—into the “*house of God eternal in the heavens*,” and not the church militant, where his visible presence is no longer seen. Therefore he tells his disciples—“It is needful for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go away, I will send him unto you.” It is the Holy Spirit that “*dwells*” in Beth-el. Yet must we keep in mind, that these divine persons are never disunited. Jesus, walking in the midst of his golden candlesticks;—God making Zion his rest for ever;—and the Holy Spirit taking up his abode with the church, as the glorifier of Jesus—are all one and the same, only presented under different modes.

* See Appendix (h).

The Spirit.

LUKE xxiv. 46. And said unto them, Thus it is written, And thus it behoved Christ to suffer, and to rise from the dead the third day :

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Ps. ex. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

ii. 6. Yet have I set my King upon my holy hill of Zion.

7. I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee.

xvii. 43. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

* * * * *

47. *It is* God that avengeth me, and subdueth the people under me.

48. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

Jacob had set up the stone of Beth-el as a witness of the great things revealed and promised him there. So God set up the "sure foundation-stone" of Zion by prophetic promise, as a witness of the great and glorious events of the gospel day, when his own Anointed should be "exalted a Prince and a Saviour, to give repentance and forgiveness of sin to Israel."

But perhaps the chief point alluded to in this removal from Salim to Beth-el, and the setting up of an altar there also, is the divine appointment of another memorial of the church, to follow that of baptism, for the purpose of commemorating the Lord's death till he come;—the body and blood of the Lord Jesus, as bruised by the serpent.

49. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

50. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

EPH. i. 20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly *places*,

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23. Which is his body, the fulness of him that filleth all in all.

The Letter.

2. Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3. And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4. And they gave unto Jacob all the strange gods which *were* in their hand, and *all* their ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

Note.

This preparation for going up to Beth-el, is but another version of the many injunctions and exhortations given to the household of faith, relative to their duty and privilege as members of the body of Christ.

When first called into the kingdom, the love of Christ and the mercies of God constrain them to yield their bodies a living sacrifice, holy, acceptable unto

The Spirit.

1 COR. vi. 19. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

EPH. iv. 22. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

ROM. xii. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may

Him, which is their reasonable service. They *then* realize that they are dead to the world, and the things of the world; and hesitate not to profess this, by being buried in the similitude of his death; from which they also professedly *rise* to newness of life and new obedience. But alas! could they only carry out the whole injunction,—“As ye have received Christ Jesus the Lord, so walk ye in him,” &c. Could they but preserve a savor of “*the love of their espousals,*” and not so soon turn again to folly! It is said to the spouse of Christ, “How beautiful are thy feet with *shoes*, O prince’s daughter!” But when the *shoes* are “put off,” and the feet become polluted by the dust of the wilderness,—then their beauty is gone, and they must be “washed” anew, and again “shod with the preparation of the gospel of peace.”

Jesus says to his disciples, “Now ye are clean through the word which I have spoken to you;” but this sanctification must be carried on and perfected by the Holy Spirit, the glorifier of Jesus, whose office it is to instruct them into the mysteries of the kingdom; for it is through the truth that they are sanctified;—they behold the glory of God in the face of Jesus Christ, and are transformed into the same image from glory to glory, as by the Spirit of our God.

prove what *is* that good, and acceptable, and perfect will of God.

2 COR. vi. 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you:

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

v. 16. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17. Therefore, if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

EPH. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;

21. In whom all the building, fitly framed together, groweth unto a holy temple in the Lord:

22. In whom ye also are builded together, for a habitation of God through the Spirit.

ROM. vi. 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.

The Letter.

¶ 5. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6. So Jacob came to Luz, which is in the land of Canaan, (that is Beth-el,) he and all the people that were with him.

7. And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

NOTE.

At the first establishment of churches, and the progress of the gospel among men, after the resurrection, when signs and wonders wrought by the apostles confirmed the word preached, great was the excitement among the people. The apostles were first accused of "new wine;" and as the word grew and multiplied, wherever the Holy Spirit did not seal conviction of sin and of righteousness, the spirit of terror or rage was stirred up. But the power of God was manifestly displayed in restraining the wrath of man, and giving efficacy to the word.

Wherever the disciples went, preaching the gospel, there the Holy Spirit accompanied them,—so that the places which had been "*alienated*," as "Luz," became Beth-els—or *houses of God*; and thus was brought to pass that which had been spoken by Joel, and by "all the prophets from Samuel, and those that follow after, as many as have spoken, or foretold of these days;"—especially, "*How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good and healing all that were oppressed with devils, for God was with him, &c., whom they slew and hanged on a tree. Him God raised up on the third day, and showed him openly, not to all the people, but unto witnesses chosen of God, &c. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*"

It will be remembered that it was

The Spirit.

Ps. lxviii. 7. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Seiah:

8. The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

ACTS v. 11. And great fear came upon all the church, and upon as many as heard these things.

12. And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch.

13. And of the rest durst no man join himself to them: but the people magnified them.

Ps. cii. 13. Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come.

14. For thy servants take pleasure in her stones, and favor the dust thereof.

15. So the heathen shall fear the name of the Lord: and all the kings of the earth thy glory.

16. When the Lord shall build up Zion, he shall appear in his glory.

17. He will regard the prayer of the destitute, and not despise their prayer.

18. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

ACTS ii. 43. And fear came upon every soul: and many wonders and signs were done by the apostles.

LUKE v. 26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

ACTS i. 4. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

when Jacob fled from the face of Esau, that he first anointed the pillar which he called Beth-el—or, when the foundation-stone of the house of God was prophetically set up.

* * * * *

12. Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The Letter.

8. But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

NOTE.

Hitherto no mention has been made of such a person as this, being in the company: but none of these things occur by chance.

Deborah signifies *word*. The word of promise, by which the church had been nourished while “a child,” under the first testament, was no longer needed after the promise had come; but under the tree of *sorrow* and *weeping* (Allon-bachuth)—the tree of the cross—was buried all that pertained to the handwriting of ordinances, never more to rise.

The household of God, the spiritual Beth-el, are fed with the sincere milk of the word of the gospel—the ministrations of the new testament; “not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” It is by keeping this word pure and unadulterated, by either dead ceremonies or human systems, that the church grows thereby.

One of the promises made to Zion, which were to be fulfilled in the gospel day, was that “*kings should be her nursing fathers, and queens her nursing*

The Spirit.

1 PET. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby.

2 COR. iii. 6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

1 PET. v. 2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3. Neither as being lords over *God's* heritage, but being ensamples to the flock.

HEB. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe.

14. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

COL. ii. 13. And you, being dead in your sins and the uncircumcision of

nursing mothers," for the "Gentiles should come to her light, and kings to the brightness of her rising;"—her "sons should come from far, and her daughters should be nursed at her side." And again—"I will abundantly bless her provision; I will satisfy her poor with bread."

Twice had God reminded Jacob that Beth-el, to which he now called him to remove, was the place where he had appeared to him when he fled from the face of Esau:—the place where the glorious vision of the ladder had been presented to his view, and where all that had since been accomplished in his experience, was promised. And now, when all had been fulfilled,—when the ladder, or divine mediator, had been visibly set up, when the former things were done away and all things had become new,—it was fit that those things should no more come into remembrance, but be buried beneath that *sure foundation stone* which shall never be removed.

The Letter.

9. And God appeared unto Jacob again when he came out of Padan-aram; and blessed him.

10. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

11. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

NOTE.

Jacob, the *supplanter*, is now again declared to be *Israel, a prince with God!*

This name and dignity was first obtained on the night of that mysterious conflict with the *God-man*, when, looking forward to the fearful encounter with Esau, his mind was filled with horror and dismay. Nor was the name of Israel a mere empty title of honor.

your flesh, hath he quickened together with him, having forgiven you all trespasses;

14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16. Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath-days:

17. Which are a shadow of things to come; but the body is of Christ.

1 THESS. ii. 7. But we were gentle among you, even as a nurse cherisheth her children:

8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

The Spirit.

ISA. lxii. 2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

xlii. 6. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

JER. xxiii. 3. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5. Behold, the days come, saith the

It confirmed to Jacob all the overcoming power and prevailing influence which he then so signally put forth; and not only to him personally, but to his seed after him: his posterity received *in him* and for *his sake*, all the blessings which by oath and promise, had been made to rest upon him as their representative head; “*A nation and a company of nations shall be of thee, and kings shall come out of thy loins.*”

Who can forbear recognising, in all this, a typical allusion to the greater things of the spiritual kingdom—the events of that dark night in the garden of Gethsemane, when in view of all that awaited him, the divine Redeemer, “*with strong crying and tears, agonized with him who was able to save him from death, and was heard in that he feared;*” the night when he gave “*his soul an offering for sin,*” that he might “*see his seed,*” the purchase of his blood, and be satisfied; and when “*being found in fashion as a man, he became obedient unto death, even the death of the cross; wherefore God has highly exalted him and given him a name that is above every name,*” &c. Nor did Jesus, in this mighty conflict, contend for an empty triumph, but for the deliverance and everlasting victory of his people, those whom his Father had given him, who were chosen and blessed with all spiritual blessings in Christ Jesus before the world was. “*A nation and a company of nations*” were to be of him, for he should “*restore the preserved of Israel,*” and be “*a*

Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

xxxiii. 15. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness.

Ps. lxxii. 11. Yea, all kings shall fall down before him; all nations shall serve him.

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17. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.

JOHN x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

light to the Gentiles;” and in him should all the nations of the earth be blessed.

The Letter.

12. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

NOTE.

The reader may perhaps think it strange that the same promises and covenant blessings have been repeated to each of the fathers of Israel; and may conclude that the covenant which God made with Abraham, to give him all that was then promised, would, as mat-

The Spirit.

EPH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

ter of course, descend by right of inheritance to his sons.

But the typical relation which these three fathers bear to the covenant of grace and its promises, involves a mystery which does not appear, but by a careful consideration of the antitype. We have seen through all their history, that Abraham, Isaac, and Jacob, represent the three persons in the Godhead, whose great mystery is *three in one* and *one in three*. To understand the import of this, we must carefully attend to the manner in which it is revealed to us by the Scriptures. There we are taught that Jehovah, as *one God*, reveals himself to us in three characters or modes, so that the "*Son given*" is also "*the Mighty God, the Everlasting Father, and the Prince of Peace.*" Or, as it might stand, the Father, the Son, and the Holy Spirit.

If then, in his mediatorial kingdom, Jesus makes himself known as *one in three*—or as one God in three persons—then of course the types referring to him as such, would have respect to this fact; and whatever promises are prophetically made to him in either of these, his proper characters, would be ultimately the same.

The *land*, here confirmed to Jacob as an inheritance, and which had also been given to Abraham and Isaac, was literally the land of Canaan, but spiritually and prophetically, the *blessings of the new and everlasting covenant*, given, in both senses, to their seed after them for *their sakes*. But it must always be remembered that both the spiritual and the temporal inheritance were *sure only to the true seed*. Canaan was forfeited by those whose carcasses fell in the wilderness, to show that none would enter the true rest but *by faith*; and that the covenant relation between God and the *nation of Israel*, would, in like manner, be forfeited and wholly disannulled, never more to come into remembrance, because of *their unbelief*.

6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved :

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

1 PET. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

JER. xxxi. 31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah :

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord:

33. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

* * * * *

40. And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, *shall be* holy unto the Lord: it shall not be plucked up, nor thrown down any more for ever.

The Letter.

13. And God went up from him, in the place where he talked with him.

14. And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15. And Jacob called the name of the place where God spake with him, Beth-el.

NOTE.

Jacob here repeats, or confirms what he had done at Beth-el, on the night when God first appeared to him there. He had then promised, if he came *again to his father's house in peace*, the Lord should be his God, and that pillar should be God's house.

In like manner, when Jesus first gave himself as the "sure foundation-stone" of Zion, it was with the promise that he should come again in peace to the glory which he had with the Father before the world was; and that this stone, though rejected by the builders, should be made the Head of the corner. And as the fulfilment of this promise, he had no sooner ascended to heaven, than the Spirit was poured out, and "living stones" built up on this sure foundation, for a dwelling of God through the Spirit.

When the high priest went into the most holy place, upon the day of atonement, to bear the blood of the victim before the mercy-seat, to make atonement for the sins of the people, if that atonement was accepted, the high priest shook his robe of office, that the sound of the bells upon the border of the robe, might announce to the people without, the fact that the Lord had pardoned their sins. Just such a witness was the gift of the Spirit, and the sound of the preached word, to spiritual Israel on the gospel day.

Beth-el, the *house of God*, or the visible kingdom of heaven, had now been established according to the order of the gospel; the ordinances of baptism and the supper, had been instituted, and the Holy Spirit, with both its gracious and

The Spirit.

Acts i. 9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

ii. 1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

miraculous influences, had descended to anoint the household on the day of Pentecost, and to take his abode with them, in all his comforting, reproofing, and instructing graces, for ever.

In this place, would God speak to his people by his word ; and from hence

should the Word and Spirit go forth, to give light to the ends of the earth.

The Letter.

16. And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor.

17. And it came to pass when she was in hard labor, that the midwife said unto her, Fear not, thou shalt have this son also.

18. And it came to pass as her soul was in departing (for she died) that she called his name Ben-oni: but his father called him Benjamin.

NOTE.

It was literally "hard labor" for the first gospel church, constituted wholly of the lost sheep of the house of Israel, to believe it possible for Gentiles to become fellow-heirs with them, or be born into the same kingdom. So deep-rooted was the feeling of a peculiar and favored nationality, and so accustomed had they been to the idea that all other people were outcast and unclean, while *they* only were entitled to the regard of heaven, by the various considerations of birth, of promise, and of long usage,—that they were not willing to admit the possibility of any other being admitted into the spiritual temple. To this fact, the travail of Rachel, when journeying from Beth-el, points. She was approaching Ephrath, (fruitful or abundant,) even as the church was just at the point of receiving her Gentile converts, of the family of Cornelius.

But the birth of Benjamin, has also allusion to the spiritual birth of Saul of Tarsus, the great apostle of the Gentiles, who was thus called into the kingdom, like Benjamin, as "*one born out of due time*,"—and not as the other apostles. The *new birth* of Paul, was truly the occasion, not only of wonder, but of *trial and conflict* to the church. For he was at that moment meditating their death, and on his way to put his purpose in execution. To the church, he was in

The Spirit.

ISA. liv. 1. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child : for more *are* the children of the desolate than the children of the married wife, saith the Lord.

2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ;

3. For thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame : for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5. For thy Maker *is* thine husband ; the Lord of hosts *is* his name ; and thy Redeemer the Holy One of Israel ; The God of the whole earth shall he be called.

6. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

ACTS ix. 15. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

1 COR. xv. 7. After that, he was seen of James ; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the apostles, that am not meet to be called an apos-

truth a Benoni, or “*son of my sorrow* ;” but to the Head of the church, he was Benjamin, the “*son of my right hand*.”

The *new birth* of Paul into the kingdom and apostleship of Jesus, introduces a new era of the church; because, from this time, salvation was no longer confined to the “daughter of Zion”—the “tower of the flock”—but was extended like the bough of Joseph, “*over the wall*.”

The Letter.

19. And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20. And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.

21. And Israel journeyed, and spread his tent beyond the tower of Edar.

NOTE.

Ephrath, or Ephratah, is a place of peculiar interest, not only as that from whence should come forth Him who should be Ruler in Israel, but as prophetically connected with the call of the Gentiles. By Mic. v. 3, it appears that God predicted the *giving up* of his ancient covenant people, until the fulness of the Gentiles should be gathered in,—when the *remnant* according to the election of grace, should also *return*.

The state of things which should take place when this prediction should be fulfilled, would be wholly new. For the church was no longer Rachel, the “daughter of Zion,”—the Jerusalem which was so long barren and desolate, and whose very existence ceased when her *other son* was *added*, though so long promised and looked for, but not in such a manner,—for the New Jerusalem, in her gospel attire, should bear the name of her Lord and husband,—“her people should be all righteous,” and she should be like him, whose righteousness she bore; Jews and Gentiles united in one

tle, because I persecuted the church of God.

ACTS xxii. 4. And I persecuted this way unto the death, binding and delivering into prisons both men and women.

xi. 17. Forasmuch then as God gave the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

The Spirit.

MIC. v. 2. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be Ruler in Israel; whose goings forth *have been* from of old, from everlasting.

3. Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.

iv. 8. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9. Now, why dost thou cry out aloud? *is there* no king in thee? *is thy* counsellor perished? *for* pangs have taken thee as a woman in travail.

10. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

fold, were *one in Christ*, and called by the common name of *Christians*.

Thus was it, that Israel journeyed, and spread his tent, “*beyond the tower of Edar*,” or beyond “the tower of the flock,” or the walls of Jerusalem;—for the church was now to “lengthen her cords,” even to the Gentiles.

The pillar of Rachel’s grave, was the new name given to the disciples at Antioch. It commemorates the fulfilment of the promise of enlargement to the gospel day, and the fact that those who were afar off are made nigh by the blood of Christ, who hath made both one, and hath broken down the middle wall of partition between Jews and Gentiles, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. “For through him, we both have access by one Spirit unto the Father.” “Now therefore ye are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone,” &c.

11. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

ACTS xiv. 24. And after they had passed throughout Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia;

26. And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28. And there they abode long time with the disciples.

xi. 25. Then departed Barnabas to Tarsus, for to seek Saul:

26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

ISA. lxii. 16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The Lord our Righteousness.

The Letter.

22. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine: and Israel heard it. Now the sons of Jacob were twelve:

23. The sons of Leah; Reuben, Jacob’s first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24. The sons of Rachel; Joseph, and Benjamin:

25. And the sons of Bilhah, Rachel’s handmaid; Dan, and Naphtali:

26. And the sons of Zilpah, Leah’s handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

NOTE.

The number of the sons of Jacob, or

heads of the twelve tribes of Israel, is now complete; in reference to whom Jesus said to his apostles, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In the 26th verse, it is said these twelve "are the sons of Jacob which were born to him in Padan-aram;" including Benjamin among the number, though "*born out of due time.*" This was virtually true; for Rachel predicted the birth of this other son, as certain and secure, when she received Joseph: even as the church rejoiced in prospect of her Gentile converts, as surely connected with her prosperity in the gospel day.

But though there are *twelve* here named, it subsequently appears, by the prophetic blessing of Jacob in the 49th chapter, that Simeon and Levi are counted as *one*, which is confirmed by the dividing of the land of Canaan,—in which Levi had no portion. Of these *two* "*brethren*" Jacob says, "*Cursed be their anger, &c.; I will divide them in Jacob and scatter them in Israel.*" This curse rests upon them jointly as *brethren*; and, in their *twofold* character, as priest and elder, they allude typically not only to the vacancy made in the number twelve, by the apostacy of Judas, but also to *Esau*, who expressly represents Judas himself.

The fact that Benjamin, the type of Paul, is here included among the twelve, though not born at the time and under the same circumstances with the rest, is deserving of attention; because some have supposed that Paul was not one of the twelve apostles. It is true *the eleven* cast lots among the disciples for one to fill the office, and the lot fell upon Matthias, who was numbered *by them* with the twelve. But we never hear of him

after this. Whereas, the proofs of Paul's apostleship are abundant. He was called of God to that office, and put into that ministry in a most signal manner, and he not only openly and boldly asserts his claim to it, but produces and exhibits the most unequivocal testimonials of the fact. The word apostle signifies *sent*; and when Paul was so miraculously born into the kingdom, and made an *eye-witness* of the resurrection of Jesus, (which was one of the requisites for the work,) it was said by Jesus to Ananias, "*He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel.*" and again, when in a trance at Jerusalem, Jesus appeared to him and said, "*Depart; for I will send thee far hence unto the Gentiles.*"

Reuben is also distinguished among the twelve; and is here charged with improper and unlawful conduct toward his father's concubine. It will be remembered that Laban gave Bilhah ("old or fading") his handmaid to Rachel for her maid. When Rachel had no children, she gave this Bilhah to Jacob to wife, as Sarah had done in the case of Hagar. The same result followed,—a son of the bondwoman,—the *old and fading* covenant of works. With this same Bilhah, Reuben becomes connected, and is in consequence charged by Jacob, in the 49th chapter, of taking away or defiling his couch. Now, let all this be compared with the 2d chapter of Galatians, where Paul charges *Peter* with not walking uprightly, according to the truth of the gospel, and with practising dissimulation toward the Jews in matters of their old exploded customs,—and a clear parallel will be found to the case of Reuben.

The Letter.

27. And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned.

28. And the days of Isaac were an hundred and fourscore years.

The Spirit.

Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell *among them.*

REV. xxi. 3. And I heard a great

29. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.

NOTE.

Mamre signifies “*rebellious, alienated;*” Arbah, “*city of the four;*” and Hebron, “*friendship, union.*” In this place *sojourned* Abraham and Isaac; and here *dwell* Jacob. Here also was the burying place of Machpelah; so that here, it may be said, they all lived, died, and were buried; with the exception of Jacob, who tarried awhile in Egypt, and *died* there, but was buried at Machpelah.

From the significant names applied to this distinguished spot, (not by accident, for no such thing pertains to divine revelation,) we may draw instruction like this;—that it pleased the Triune Godhead to make their “tabernacle with men”—“even the *rebellious,*”—so that those who were before alienated in their minds by wicked works, might be brought nigh and made one with God, in an everlasting covenant, ordered in all things and sure: and whereas once they were “without God, and without hope in the world,” and both the Father and the Son were but *sojourners* among them, or “as wayfaring men that turned aside to tarry but for a night,”—they now “came to them and took up their abode with them,” through the Spirit, to be their God, and they to be his people for ever.

When the Holy Spirit, the Comforter, takes up his abode with the church, the bodily presence of the Son is withdrawn. Isaac was “old and full of days” when he died; neither did the antitypical Isaac give up the ghost until all his work was accomplished upon earth.

The life of Isaac was prolonged until all the events just recorded, in the establishing and ordering of the kingdom of heaven, had transpired. So, also, all that pertained to the work of the Son, in the everlasting covenant, was accomplished, before Jesus of Nazareth wholly withdrew his bodily presence from the

voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

1 PET. ii. 10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

COL. i. 21. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22. In the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight.

JOHN xvii. 20. Neither pray I for these alone: but for them also which shall believe on me through their word:

21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me, I have given them; that they may be one, even as we are one;

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

xiv. 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

earth;—the last manifestation of which was at the conversion of Paul.

We have traced the history of Esau to his possession of mount Seir, where he fled from the face of Jacob; but here he again appears in the burial of Isaac.

In all his typical relations, Esau may be said to have a part in this act. Both law and gospel—heaven and hell, united in the death and burial of the Son of God.

CHAPTER XXXVI.

The Letter.

1. Now these *are* the generations of Esau, who *is* Edom.

2. Esau took his wives of the daughters of Canaan ; Adah, the daughter of Elon the Hittite, and Aholibamah, the daughter of Anah, the daughter of Zibeon the Hivite ;

3. And Bashemath, Ishmael's daughter, sister of Nebajoth.

4. And Adah bare to Esau, Eliphaz : and Bashemath bare Reuel ;

5. And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan ; and went into the country from the face of his brother Jacob.

7. For their riches were more than that they might dwell together ; and the land wherein they were strangers could not bear them, because of their cattle.

8. Thus dwelt Esau in mount Seir : Esau *is* Edom.

9. And these *are* the generations of Esau, the father of the Edomites, in mount Seir.

10. These *are* the names of Esau's sons.

* * * * *

40. And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names : duke Timnah, duke Alvah, duke Jetheth,

The Spirit.

ISA. xxxiv. 1. Come near, ye nations, to hear ; and hearken, ye people : let the earth hear, and all that is therein ; the world, and all things that come forth of it.

2. For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies : he hath utterly destroyed them, he hath delivered them to the slaughter.

3. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountain shall be melted with their blood.

4. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll : and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5. For my sword shall be bathed in heaven : behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6. The sword of the Lord is filled with blood ; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams : for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7. And the unicorn shall come down with them, and the bullocks with the bulls ; and their land shall be soaked with blood, and their dust made fat with fatness.

8. For *it is* the day of the Lord's vengeance, *and* the year of recompenses for the controversy of Zion.

1 JOHN ii. 18. Little children, it is

41. Duke Aholibamah, duke Elah, duke Pinon,

42. Duke Kenaz, duke Teman, duke Mibzar,

43. Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau, the father of the Edomites.

NOTE.

As Esau and all his descendants are cursed of God, and under the same exterminating sentence of utter destruction, it is only needful to notice the most prominent points in their character and history. We find that a part of his family, his own five sons, were born in Canaan, and of course were nominally among the family of Isaac, from whom they must have derived some knowledge of the true God. Mount Seir had been given him for a possession, and to this place he repaired with his household and all that he had. The language is, that he "went from the face of his brother Jacob;" and yet Jacob was obliged to flee from the face of Esau. The face of Jacob, and of Isaac also, were doubtless exceedingly annoying to Esau, after he began to hate him and purposed to take his life.

The descendants of Esau who were born in Seir or Edom, the land of the curse, doubtless inherited the image and character of their father. They were a generation of vipers,—children of the wicked one; and are repeatedly and signally denounced by the prophetic scriptures, from the time of Balaam to the final judgment of Antichrist, as described in Revelation.

It is not unlikely that some may object to Esau's being made to typify so many different things. But his literal character actually undergoes at least two decided changes; and his various relations to the course of events, give him this apparent diversity of typical allusion; though there is, in fact, no essential contrariety. As the twin brother

the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time.

19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

2 JOHN i. 7. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist.

1 JOHN ii. 20. But ye have an *unction* from the Holy One, and ye know all things.

21. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22. Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son.

EPH. vi. 11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

of Jacob, we have supposed him to represent the *first dispensation*, in distinction from the ministration of the Spirit. As the despiser of his birthright, he shows the disposition and conduct of the *people of that covenant*; as not bringing in the "savory meat," he personates the weakness and inefficiency of the *Levitical priesthood*; and in his hatred and murderous designs toward Jacob, he represents Judas, the *son of perdition*, whom Jesus calls a *devil*.

*The Letter.*MOAB AND EDOM SEEK TO CURSE
ISRAEL.

NUM. xxii. 5. He sent messengers therefore unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

6. Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

xxiii. 7. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob; and come, defy Israel.

8. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10. Who can count the dust of Jacob, and the number of the fourth part of Israel? let me die the death of the righteous, and let my last end be like his!

* * * * *

18. And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20. Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21. He hath not beheld iniquity in

The Spirit.

THE CURSE REBOUNDS UPON THEMSELVES.

Ps. cix. 1. Hold not thy peace, O God of my praise;

2. For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3. They compassed me about also with words of hatred; and fought against me without a cause.

4. For my love they are mine adversaries: but I give myself unto prayer.

5. And they have rewarded me evil for good, and hatred for my love.

6. Set thou a wicked man over him; and let Satan stand at his right hand.

7. When he shall be judged, let him be condemned; and let his prayer become sin.

8. Let his days be few; and let another take his office.

9. Let his children be fatherless, and his wife a widow.

10. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11. Let the extortioner catch all that he hath; and let the stranger spoil his labor.

12. Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children.

13. Let his posterity be cut off; and in the generation following let their name be blotted out.

14. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

15. Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16. Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17. As he loved cursing, so let it

Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

22. God brought them out of Egypt; he hath as it were the strength of a unicorn.

23. Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24. Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain.

come unto him; as he delighted not in blessing, so let it be far from him.

18. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20. *Let this be* the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

Ix. 8. Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9. Who will bring me *into* the strong city? who will lead me into Edom?

10. *Will* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11. Give us help from trouble: for vain *is* the help of man.

12. Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

The Letter.

ISRAEL BLESSED AND HER ENEMIES CURSED.

NUM. xxiv. 3. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4. He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5. How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, *and as* cedar-trees beside the waters.

7. He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be

The Spirit.

ISRAEL BLESSED AND HER ENEMIES CURSED.

EZK. xxxvi. 1. Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

2. Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

3. Therefore, prophesy and say, Thus saith the Lord God; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4. Therefore, ye mountains of Israel, hear the word of the Lord God; Thus

higher than Agag, and his kingdom shall be exalted.

8. God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

* * * * *

12. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13. If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

14. And now, behold, I go unto my people; come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16. He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17. I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly.

19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations;

saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about:

5. Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

6. Prophesy therefore, concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen.

7. Therefore thus saith the Lord God; I have lifted up my hand, Surely the heathen that are about you, they shall bear their shame.

8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10. And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord.

12. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

13. Thus saith the Lord God; Because they say unto you, Thou land

but his latter end *shall be* that he perish for ever.

21. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22. Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

23. And he took up his parable, and said, Alas, who shall live when God doeth this!

24. And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

devourest up men, and hast bereaved thy nations;

14. Therefore, thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15. Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

CHAPTER XXXVII.

The Letter.

1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

NOTE.

We have now traced the history of Jacob from the period of the prophetic promise made to Rebekah concerning him before his birth, up to the time of his return to dwell in the land of Canaan. In all this history we have found a typical and prophetic revelation of the "better things" of the kingdom of Christ.

In the person of Jacob we have seen the *three-fold* character and office-work of the third Person in the triune God-head; *three in one* and *one in three*. First, he represents the Lord Jesus Christ, as the "elect" and "chosen servant" of the covenant, anointed by the Father with the Spirit without measure, and going forth to redeem them that were under the law, that they might receive the adoption of sons. Second, he represents the "ministration of the Spirit," in distinction from the law, or "ministration of death," as described by Paul in 3d chapter of 2d Corinthians, through which the children of God are

The Spirit.

JOHN xiv. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless; I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my

begotten and born into the kingdom. And lastly, he represents the special office of the Holy Spirit, the Comforter, as the *glorifier of Jesus*; sent to abide with the church for ever; by whom they are sanctified and led into all truth, to understand and to profit by all that Jesus as the great Prophet has taught them.

It is in this last character that he is brought to view in the first verse of this 37th chapter. He *dwells* in the land wherein both the Father and the Son had before been *strangers*; and makes it a meet temple to receive the promise of Jesus in the 14th chapter of John.

The Holy Spirit not only abides with the church, but is, in a new and peculiar manner, *identified* with her. Jesus tells his disciples, that in the day when the world should see him no more, *they* should know that he is in the Father, and they in him, and he in them. By the indwelling of the Spirit, they are so united with the Godhead as not only to be made partakers of the divine nature, but also to be called by the same name: the common appellation of *Israel* is very promiscuously applied to each; and that which is said of one, is equally true of the other. This fact is peculiarly evident in the subsequent part of this history. In this point, Jacob is distinguished from Abraham and Isaac. Believers are called the *children of Abraham* and the *heirs of promise* with Isaac: but they are not only the children and the seed of Israel, but they are themselves "the Israel of God."

The Letter.

2. These are the generations of Jacob: Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

NOTE.

From the commencement of this verse,

words: and my Father will love him, and we will come unto him, and make our abode with him.

* * * * *

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

xvi. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

EPH. ii. 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby?

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through him we both have access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;

21. In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22. In whom ye also are builded together for an habitation of God through the Spirit.

The Spirit.

EPH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to

we might expect that the entire descendants of Jacob were about to be enumerated; but the account is all summed up in *Joseph*—because in Christ, the antitypical Joseph, are all the seed of Jacob chosen and called; and in him “shall all the seed of Jacob be justified and shall glory.”

Joseph fed the flock with his brethren; so was Jesus always with his people, even when they provoked him to anger in the wilderness. “He made them to go forth like sheep, and guided them in the wilderness like a flock: he fed them according to the integrity of his heart; and guided them by the skilfulness of his hand.”

But the shepherds whom he had set over the sheep, were but “blind leaders of the blind:” they fed themselves and not the flock: they were “thieves and robbers,” whom the sheep would not follow, for they knew not the voice of strangers. The sons of Bilhah and Zilpah, though numbered with the twelve, and though baptized unto Moses, and with all Israel passed through the sea, yet “they had corrupted themselves; their spot was not the spot of his children;” but they were a perverse and crooked generation. The rule of such as these “made the heart of God’s people sad, whom he had not made sad,” and “strengthened the hands of the wicked;” and thus did they provoke God in the desert; “so that he sware in his wrath they should not enter into his rest.”

The age of Joseph, made up of two perfect or mystic numbers, 10 and 7, may possibly allude to Christ as being with the Father and rejoicing in the habitable parts of the earth, and also to his being manifested to the world from the beginning, to work the six days’ work of preparation, and to rest on the

himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

ISA. xlv. 25. In the Lord shall all the seed of Israel be justified, and shall glory.

COL. i. 18. And he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence.

19. For it pleased the *Father* that in him should all fulness dwell.

ISA. xl. 11. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young.

PS. xv. 10. Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known my ways:

11. Unto whom I sware in my wrath, that they should not enter into my rest.

HEB. iii. 10. Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11. So I sware in my wrath, They shall not enter into my rest.

DEUT. xxxii. 5. They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation.

seventh from his labors, as God did from the work of creation; or, in other words, the 10 and 7 express the “fulness of time” in which Jesus was to appear in the flesh.

The Letter.

3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

The Spirit.

MATT. iii. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

PS. lxxxix. 26. He shall cry unto

NOTE.

We have now traced the typical development of the new and everlasting covenant, as exhibited in the history of Abraham, Isaac, and Jacob. But, though exhibited by means of sensible things, it was, thus far, made known only *in purpose*; which purpose of grace, or mystery of Jehovah's will, was, in the "fulness of time," to be made manifest, by the actual coming of Jesus Christ in the flesh. This manifestation and "fulness of time" is typically set forth in the person and history of Joseph, who represents Jesus in his mediatorial character and work;—the *Word that was made flesh* and dwelt among men.

As Joseph was to Israel the son of his old age, so Jesus was the last and greatest revelation of God to men. Jacob loved Joseph more than all his children,—"And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Israel made for Joseph a *coat of many colors*, or a coat of *many parts*. So also, when Jesus "cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast no pleasure: then said I, Lo! I come to do thy will, O God." When Joseph was sent by Israel to seek his brethren, they stripped him of this *coat*, dipped it in blood, and sent it to their father, to witness that an evil beast had devoured him. And, when Jesus was sent by the Father to seek and save that which was lost, his brethren,—they of his own flesh, "with wicked hands," crucified and slew him! Like bulls of Bashan, they compassed him about;—as a roaring lion, they came upon him to eat up his flesh.

me, Thou *art* my Father, my God, and the Rock of my salvation.

27. Also I will make him *my* first-born, higher than the kings of the earth.

HEB. x. 5. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:

7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

JOHN i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

* * * * *

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

HEB. i. 1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3. Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

* * * * *

6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever; a sceptre of righteousness *is* the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

The Letter.

3. * * * And he made him a coat of *many colors*.

NOTE.

The body of Christ, the veil of humanity, which he took upon him when he came into the world, was not only made like unto his brethren, but it was a representation of his mystical body, the church, with whom he is *vitally* united, as Head and members, in one body. Hence the type of this body, the *coat of Joseph*, is said to be of *many parts or colors*: “*for as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.*”

This mystical *oneness* explains many things otherwise difficult to understand or conceive. It shows how the church, or true believers, are “crucified with Christ”—“dead with Christ”—“quickened together with Christ;”—why they are said to be *branches of the true vine*; and why they can no more bear fruit of themselves, than a branch broken off from the vine and withered. Hence the necessity of “*holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.*”

In the *many parts or colors* of Joseph’s coat, we also see represented the diversity of gifts, administered to the various members of the mystical body of Christ; all equally needful for the good of the whole, though it may be, not all equally honorable or comely. A schism or rent in the body, not only spoils the symmetry of the whole, but is severely felt by every member in it: for if one member suffer, even the most uncomely or inconsiderable, all the rest suffer with it. It is said of the coat or vesture of Christ, that it had no *seam*, and was not divided; but his murderers cast lots for it,—even as they also bid a price upon his body.

By comparing Ex. xxvi. 30—34, and Heb. ix. 6—9, with Heb. x. 19—21, and Matt. xxvii. 50—52, we shall see that the body of Jesus was also signified by the

The Spirit.

1 COR. xii. 27. Now ye are the body of Christ, and members in particular.

HEB. x. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

1 COR. xii. 4. Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man to profit withal.

8. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit;

9. To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;

10. To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues:

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also is Christ.*

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14. For the body is not one member, but many.

* * * *

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where *were* the body?

20. But now *are they* many members, yet but one body.

* * * *

vail of the temple or tabernacle. This vail was made of three colors—blue, purple, and scarlet. The blue is a symbol of heaven—scarlet, the symbol of animal life or blood; and purple is the union of both these. These three colors had evident allusion to the divine and human natures of the Son of God, and the union of these natures in one person. This vail was designed to separate between the holy and most holy place; there to stand until the first, or worldly sanctuary, should be taken away, and the “*new and living way*” be opened into the holiest by the blood of Jesus.

When, therefore, this blood had been shed, and this new way “*consecrated through the vail, that is to say, his flesh*” then “the vail of the temple was rent in twain,” to signify, even by a sensible demonstration of divine power, that “*it was finished.*”

26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27. Now ye are the body of Christ, and members in particular.

HEB. x. 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.

Ex. xxvi. 30. And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount.

31. And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

* * * * *

33. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy.

MATT. xxvii. 50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

51. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent.

HEB. ix. 6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.—

The Letter.

4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

NOTE.

It was the image and glory of God that shone forth in the divine Redeemer, which excited the hatred of the Jews, his brethren of the flesh. “*Ye have seen and hated both me and my Father,*” said Jesus to his persecutors. “*Many good works have I shewn you from the Father: for which of them do ye stone me?*”

“He that hateth his brother is a murderer; and no murderer hath eternal life abiding in him.” This declaration identifies *murder*, in the gospel sense of the word, with the “*sin unto death*,” for which “no satisfaction was taken” under the law; and for which no sacrifice is made under the gospel. It is the same as the sin against the Holy Ghost; for it is the image and glory of God, manifested by works which none other than God can do, that is the object of despite and hatred; in those, too, who well know that it is the power of God, which they are hating and denying. Hence Jesus said to the Jews, who accused him of casting out devils by Beelzebub the prince of devils, “*Whoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*” by which we must understand, that a person may speak against, and act against the *Son of man ignorantly*, and believing him to be no more than *man*, and yet be forgiven; for so spoke and acted *Paul*, as well as others; but blasphemy against the Holy Ghost, or hatred and despite toward the image or manifestation of that divine agent, is the “*sin unto death*.”

The Spirit.

JOHN vii. 5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready.

7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

iii. 20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

v. 18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

* * * * *

23. That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

1 JOHN iii. 10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11. For this is the message that ye heard from the beginning, that we should love one another.

12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him.

ii. 9. He that saith he is in the light, and hateth his brother, is in darkness even until now.

The Letter.

5. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6. And he said unto them, Hear, I pray you, this dream which I have dreamed:

7. For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams and for his words.

NOTE.

The offices sustained by Christ in his mystical body, the church, are those of *Prophet, Priest, and King*. In the passage before us, he is represented as declaring the future glory and prosperity of his kingdom, under the figure of the dream of Joseph, which foretold his own exaltation in Egypt. The prophetic office of Christ was exercised in making known from the beginning, that which should come to pass concerning himself; and increases in the clearness and explicitness of its revelations, more and more to the full light of the gospel day.

One of the most striking features of the teaching of Christ, whether in the Old or New Testament, is that he always speaks in parables; "*and without a parable spake he not.*" The wise and the prudent among men, tell us that this fact is fully accounted for, in the *figurative* language of the times, and that Jesus took this method the better to illustrate his doctrine, and that the people

The Spirit.

ACTS iii. 22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

JOHN i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

MATT. xi. 27. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

JOHN xiii. 19. Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

ISA. xlvi. 3. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass.

4. Because I knew that thou *art* obstinate, and thy neck is an iron sinew, and thy brow brass;

5. I have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6. Thou hast heard, see all this; and will not ye declare *it*? I have showed thee new things from this time, even

might have a better understanding of it. But he himself has given quite a different exposition of the matter. When the disciples asked, "Why speakest thou unto them in parables?" he replied thus, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." "And in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear and shall not understand; and seeing, ye shall see and shall not perceive," &c. As they had chosen darkness rather than light, they were given up to grope for the wall as the blind.

Both the Old and New Testament are full of this parabolic instruction. Indeed, the Old Testament is chiefly of this character. The acts recorded, as well as the institutions given, have a figurative design and meaning. Abraham, Isaac, and Jacob, are all in turn reproached as *deceivers*, because they concealed a part of the truth. But did not

hidden things, and thou didst not know them.

MATT. xiii. 34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Jesus the Great Prophet do the same? Had these men acted merely *as men*, and with evil intention, then they were guilty; but if they acted *as types*, under divine influence, and to effect a special purpose, then they do not merit this reproach. That the latter should be inferred, appears from the fact that they are nowhere accused in the scriptures of any evil in the matter, except by their enemies.

The Letter.

9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made obeisance to me.

10. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11. And his brethren envied him; but his father observed the saying.

NOTE.

At first view it may be thought that Joseph's dreams were received by Israel with the same feelings as by his brethren; but the 11th verse proves that this was not the case. Israel *observed* the saying, but his brethren envied him. The marvellous things intimated in these dreams were matter of wonder, even to the father who loved and de-

The Spirit.

ISA. xxii. 21. And I will clothe him with thy robe and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22. And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open.

23. And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

Ps. lxxii. 8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10. The kings of Tarshish and of

lighted to honor this favorite son. Much more have the greater things, of which these dreams were only a figure, been the theme of wonder and of contemplation to the church in all ages. It is long before the finite comprehension, even of those who are taught by the Spirit, can fully receive the mysteries of the kingdom! The disciples of Jesus had no right understanding of his divine mission, of his death and resurrection, and the great work to be accomplished by it, until after he had risen from the dead; and Peter, on one occasion, even rebukes his Lord and Master, for intimating such a thing.

Joseph dreams that the sun, moon, and eleven stars should make obeisance to him; and Israel interprets this to be his own *household*. This it literally proved to be: but much more does it point to the glory, power, and dominion of the King of Zion, when exalted to the throne of his kingdom, and all things should be put under his feet, and the whole church of the First-born should crown him Lord of all.

It was nothing strange that Joseph's brethren found it difficult to believe that their despised brother would ever be lord of Egypt, and that they should ever bow the knee to him; it was also incredible even to Israel. Nor was it less difficult for the disciples of Jesus to realize that the poor carpenter's son, despised and rejected of men, and who had not where to lay his head, was actually the Lord of heaven and earth; and that he would hereafter come in the clouds of heaven with power and great glory to judge the world.

The Letter.

12. And his brethren went to feed their father's flock in Shechem.

13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee

the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11. Yea, all kings shall fall down before him: all nations shall serve him.

LUKE ii. 50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

ISA. xlv. 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

PHIL. ii. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name;

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

REV. v. 12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

The Spirit.

EZK. xxxiv. 11. For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out.

12. As a shepherd seeketh out his flock in the day that he is among his

unto them. And he said to him, *Here am I.*

14. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

NOTE.

It was to Shechem* (the dawning light of promise) that the shepherds of Israel were directed to go for the green pastures and still waters, beside which they should have fed their flock. But these shepherds proved to be but "hirelings whose the sheep are not;" and the flocks were scattered upon the mountains in the dark and cloudy day.

When, in the counsels of eternal wisdom, the question was asked, "Who will go for us?" the Son is represented as replying, "Here am I, send me." It was a voluntary "giving of himself" up "*to seek and to save that which was lost.*" He goes out as from the vale of Hebron,† the place of *union and friendship*, in which the Three in One, and One in Three, "purposed in themselves" the great covenant plan of grace—"that, *in the ages to come, they might show the exceeding riches of grace in their kindness toward us, through Christ Jesus.*"

The act of Israel, in sending his best beloved son to seek his brethren and know their welfare, when he well knew their enmity towards him, is a fit representation of the love of God to a lost world. The only begotten and best beloved of the Father, was sent from his bosom, to the lost sheep of the house of Israel, that they might be gathered to the true fold and the true shepherd. The hireling pastors had scattered the flock, but the Good Shepherd, "whose the sheep were," laid down his life that he might restore them to himself. The phrase, "*bring me word again,*" implies not merely a fact, but a *promise*, that the Son of God, the antitypical Joseph, should not be left in the hands of the enemy.

sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

JER. xxiii. 1. Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

* * * * *

3. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4. And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

ISA. viii. 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, *Here am I; send me.*

MATT. xxi. 37. But last of all he sent unto them his son, saying, They will reverence my son.

xv. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

LUKE xix. 10. For the Son of man is come to seek and to save that which was lost.

JOHN vi. 38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

* Shechem signifies *early in the morning.*

† Hebron signifies *union, friendship.*

The Letter.

15. And a certain man found him, and behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

16. And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

NOTE.

The *certain man*, who directed the way of Joseph to his brethren, clearly points to John the Baptist, who was sent “to prepare the way of the Lord, and make his paths straight;”—the “porter” that opened the door of the kingdom of heaven, not only to the Shepherd of the sheep, by announcing him to the people, as “the true light,” and “*the Lamb of God that taketh away the sin of the world*,”—but also to all that entered *by him* into the fold. By preaching the baptism of repentance for the remission of sins, John uttered the voice of the true Shepherd of the sheep; hence he is called “*the voice of one crying in the wilderness*.” The true sheep of Christ knew that voice, and followed it, by coming out from the dark and barren wilderness of *Dothan* (the law), and confessing their sins: they were baptized by John in Jordan, believing on him who should come after.

But, as a faithful watchman, John guarded the door of the kingdom against all that would “climb up some other way;” and when the scribes and Pharisees came to his baptism, because *they had Abraham to their father*, thinking that the inheritance was still of the law, and theirs by virtue of birth,—he rejects them as a generation of vipers. These “thieves and robbers” “came not but for to kill and to destroy;” they claimed, not only Abraham, but God himself, as their father, yet they knew not him whom God had sanctified and sent; and

The Spirit.

MATT. iii. 1. In those days came John the Baptist, preaching in the wilderness of Judea,

2. And saying, Repent ye: for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Essaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

JOHN x. 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door, is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is a hireling, and

though they were his brethren in the flesh, they "received him not;"—"but as many as received him, to them gave he power to become the sons of God, even to them who believed on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

When Joseph found not his brethren at Shechem, he pursued them to Dothan;—and when the gracious Redeemer found not his people waiting for the promise of his coming, but going about to seek life by the deeds of the law, he followed their vain wanderings, that he might deliver them from the bondage of the law, and give them the adoption of sons.

The Letter.

18. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19. And they said one to another, Behold, this dreamer cometh.

20. Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

Note.

The riches of sovereign grace, and the heights and depths of infinite wisdom, are never more signally displayed than in the history of Joseph and his brethren,—or rather of one greater than Joseph and those who imbrued their hands in his blood. Truly may it be said, they "*meant it for evil, but God meant it for good, and to save much people alive.*" These brethren of Joseph little thought that they were executing the "determinate counsel of God," when, "with wicked hands," they took away his life! Much less did it enter their hearts to conceive, that this very *counsel* of the divine mind, had in view the salvation of their lives, and those of their households, in permitting this murderous deed!

not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

GAL. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

The Spirit.

Ps. xxxi. 13. For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

MATT. xxi. 38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

xxvii. 1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate, the governor.

LUKE xix. 47. * * * But the chief priests, and the scribes, and the chief of the people sought to destroy him.

MARK xv. 29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save.

But how is the marvel increased, when transferred to the only begotten and best beloved of the Father, and we behold him voluntarily laying down his life—yielding himself as a sacrifice to the ignominious death of the cross, that his very murderers might live! for Jesus prayed that they might be forgiven, and “him the Father heareth always;”—when we consider, too, that the very dreams or predictions, which in both cases they intended to disprove, by the death of their victim, actually involved the welfare and even the vital existence of themselves and their households!

It was when Jesus was “*yet afar off*,” even from the time of righteous Abel, that the murderous purpose of his enemies was made manifest. For he has declared, that whatever is done to his followers, because they belong to him, is virtually done to himself. Hence he tells the Jewish rulers that they were children of them that slew the prophets,

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

LUKE xxiii. 35. And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him vinegar,

37. And saying, If thou be the King of the Jews, save thyself.

and they would fill up the measure of their fathers in crucifying him.—“For which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been the betrayers and murderers.”

The Letter.

21. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22. And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

NOTE.

We think this testimony to the good intention of Reuben, is intended, partly at least, to remove the rather severe and unjust stigma that rests upon the name of Peter, in consequence of his denial of Christ. It is thought by many that Peter denied his Master, with the full conviction at the time, that he was *the Christ*. To this opinion we cannot assent: First, because such an act, under *such conviction*, would prove that he was not a subject of grace, because it is *not possible* for a *Christian* to sin thus *wilfully*; and especially a sin of such a nature. We are rather disposed to

The Spirit.

LUKE xxii. 31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33. And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34. And he said, I tell thee, Peter the cock shall not crow this day, before, that thou shalt thrice deny that thou knowest me.

JOHN xviii. 10. Then Simon Peter, having a sword, drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

* * * * *

15. And Simon Peter followed Jesus,

think, that when Peter saw Jesus *passively* give himself up to the hands of his enemies, and with his own impetuous and headstrong nature having no conception of such meekness and forbearance; being also entirely ignorant of the fact that the *death* of Christ was a part of his divine mission, he was led to doubt whether indeed he had not been mistaken; and that, after all, Jesus was not the impostor that he was accused of being. Still his love to Jesus constrained him to follow him to the judgment hall, and see the issue of this strange conduct in one whom he had seen put forth, on other occasions, such evidences of divine power. But he there saw him "*led as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he opened not his mouth.*" Alas! that he should not have remembered that this was written of him. When, therefore, he saw that all was lost,—and he whom "*they had thought was to have redeemed Israel,*" *was led as a malefactor to the cross*—his carnal reason argued the folly of implicating himself in the cause of an impostor, —and he was tempted to deny all knowledge of the man! This was a base and *cowardly* act, and better calculated than any other to humble the self-conceit and presumptuous confidence of Peter. For this purpose it was doubtless permitted. But we think that Jesus, in all his subsequent dealings with Peter, took the greatest care to show his own appreciation of this sin; and that he purposely gave Peter opportunity to appeal to himself, as the *searcher of hearts*, to confirm his profession of love toward him.

and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus, into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one of this man's disciples?* He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals: (for it was cold;) and they warmed themselves: and Peter stood with them, and warmed himself.

* * * * *

25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one of his disciples?* He denied it, and said, I am not.

26. One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27. Peter then denied again, and immediately the cock crew.

MARX xiv. 70. * * * A little after, they that stood by said again to Peter, Surely thou art *one of them:* for thou art a Galilean, and thy speech agreeth thereto.

71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

The Letter.

23. And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his coat of many colors* that *was* on him.

The Spirit.

JONAH ii. 2. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

NOTE.

It has been before remarked, that the sufferings of the Son of God, in bearing the curse of his people, were of a *three-fold* character. His agony in the garden appears to allude more particularly to the "making his soul an offering for sin," or bearing the curse of the *second death*. This was represented by the wrestling of Jacob with the God-man, on the night previous to his meeting Esau. Then followed the *triumph of the serpent*, in getting possession of his victim,—as exhibited in the encounter with Esau, in which the type embraces both the *triumph* and the *defeat* of the powers of darkness. Next is the subjection of his mortal body to the *power of death*, which is brought to view in the present history of Joseph and his brethren.

It may be asked, why the *twelve patriarchs*, who are considered types of the *twelve chosen disciples*, should here be represented as the murderers of Christ. We answer,—there are two reasons: First, it was *one of the twelve* that did betray him to death;—but more particularly it must be remembered that these twelve heads of the tribes are often identified with the nation which they represent. This is seen in the subsequent history of Joseph.

Joseph was cast into a pit *in which there was no water*. This very possibly alludes to, and explains, the scripture which, prophetically addressing the Redeemer, says—"As for thee, by the blood of thy covenant, I have sent forth thy prisoners, out of the pit wherein is no water." Which may signify the same idea with that expressed in Hebrews:—"Forasmuch, therefore, as the children are partakers of flesh and blood, he also took part of the same, that through death he might destroy him that had the power of death, that is, the devil: and deliver them, who, through fear of death, were all their lifetime subject to bondage."

3. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

6. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

7. When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple.

Ps. xviii. 4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5. The sorrows of hell compassed me about; the snares of death prevented me.

6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

lxix. 14. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

xvi. 3. The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow.

4. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

xvii. 12. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

13. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword.

And again, in Isaiah:—"Thy dead men shall live; together with my dead body shall they rise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast forth her dead."

The Letter.

25. And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him: for he is our brother, and our flesh: and his brethren were content.

NOTE.

Judah, or *Judas*, as he is called in Matt. i., is a type of a twofold character. As one of the tribes of Israel, or princes of the tribes, Judas is pre-eminent, and is styled, "*He whom thy brethren shall praise,*" or exalt. This tribe was to be specially preserved in name and power, until Shiloh should take the throne and sceptre of his father David, (typically to the very period of the selling him to the high priests, as exhibited in the history of Joseph.) Hence Jesus is called *the lion of the tribe of Judah*, because, according to the flesh, he descended from this tribe. The preservation of this tribe, when the ten tribes were scattered, was also the subject of special promise to David; and God continued them as his covenant people until the day when the *staff, Bands* was broken;—or, when the body of Jesus was crucified. To the people of this

xxxv. 6. Let their way be dark and slippery; and let the angel of the Lord persecute them.

7. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

MATT. xxvii. 25. Then answered all the people, and said, His blood be on us, and on our children.

The Spirit.

LUKE xviii. 31. Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

33. And they shall scourge *him*, and put him to death: and the third day he shall rise again.

xxii. 2. And the chief priests and scribes sought how they might kill him: for they feared the people.

3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5. And they were glad, and covenant-ed to give him money.

6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

ACTS ii. 22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by mira-cles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23. Him, being delivered by the de-terminate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

tribe Jesus first came, and salvation was first proclaimed.

So far, it is evident that Judah was exalted to heaven; and is obviously the subject of the portrait drawn of the *prince of Tyrus*, in Ezk. xxviii. In the 12th verse of this chapter, reference is had more particularly to the "*man of sin*" mentioned in 2 Thess. ii., but the remaining part of the chapter gives the typical representation of *Judas*, as one of the twelve stones of the breastplate worn on the mount of God. But these, as well as others already described in the history of Esau, are only

different transformations of the same "*son of perdition*," who here sold his brother for twenty pieces of silver. For it was for traffic such as this that Tyrus was famous, and for which the bloody city in league with Antichrist, was cast as a millstone into the sea.

It is a striking circumstance in this typical history, that the merchantmen to whom Joseph was sold, were *Ishmaelites*, of the seed of Abraham according to the flesh, and thus very properly personating the high priests and rulers of the Jews, who, "*though the seed of Abraham, were not children*."

The Letter.

28. Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

NOTE.

The *Midianites* were the seed of Abraham by Keturah; and at this time were united as one people with the *Ishmaelites*; even as *Herod* and *Pontius Pilate* were made friends in the crucifixion of Christ. This fact presents a striking confirmation of the words of Paul, "*But as he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*"

The flesh and the Spirit, with all that are born of each, are ever at war with each other; but the children of the Spirit will finally triumph over all their enemies; while the children of the flesh are to be destroyed for ever.

The nations of Moab and Ammon, of Medan and Midian, of Jokshan and Zemman, Ishbak and Ilmah, and of Edom, are all connected with Abraham by the flesh; and in all their branches are doomed to a final overthrow; though not with an equal curse. This fact may be fully proved by tracing their prophetic history through the entire scriptures; but more especially from Num. xxiv. 17-25, and Isa. xi. 11-

The Spirit.

ZECH. ix. 11. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, *that I will render double unto thee.*

xi. 12. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

LUKE xxii. 4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5. And they were glad, and covenanted to give him money.

6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Ps. cix. 13. Let his posterity be cut off; and in the generation following let their name be blotted out.

14. Let the iniquity of his father be remembered with the Lord; and let not the sin of his mother be blotted out.

16, with several other more especial and individual denunciations.

The order of things not being preserved in this part of the figure, is not essential to the meaning. It is impossible that literal and natural things should in all points signify those that are spiritual. Joseph as a type of Christ, not only in his personal ministry, but also in his *kingship*, could not actually suffer death at the hands of *his brethren* at this time, because he must be cast into the dungeon of Egypt and raised up to be governor of all the land. Hence the *selling* of him by Judas followed the casting of him into the pit, instead of preceding it, as in the antitype.

The Letter.

29. And Reuben returned unto the pit; and behold, Joseph was not in the pit: and he rent his clothes.

30. And he returned unto his brethren, and said, The child is not: and I, whither shall I go?

NOTE.

The lamentation of Reuben over his brother Joseph, reminds us of the sorrow of Peter, when made to realize what he had done in denying his Master. It had been at the suggestion of Reuben that Joseph was cast into the pit, with the secret intention of delivering him from it; but now he believed him to have been destroyed; the thing that he would most willingly have prevented, though it now seemed he had been accessory to it.

The penitent grief of Peter, when brought to feel that Jesus was indeed the Christ, and that he had basely denied him, may be better conceived than described. Yet must every true penitent experience the like, when by faith he looks upon Him whom his sins have pierced.

15. Let them be before the Lord continually, that he may cut off the memory of them from the earth.

MATT. xxvii. 6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10. And gave them for the potter's field, as the Lord appointed me.

The Spirit.

MATT. xxvi. 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

JOHN xx. 2. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter, following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen

In this typical history, however, Reuben (Peter) is made to lament him as if actually dead, and taken out of the tomb. Literally it appears as if Joseph was carried to another country, and so he doubtless was; and yet in the figurative sense of the subject, Egypt and Jerusalem are the same. This will appear by referring to Rev. xi. 8: “*And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt; where also our Lord was crucified.*”

It was in Jerusalem, the spiritual Egypt, that the great work of redemption was wrought out; that the ark of salvation, or of the new and everlasting covenant, was prepared for the elect household, “*to save much people alive,*” even all the true Israel, when “the famine” should be “sore in all the land.” And it was in Jerusalem that the Lord of life and glory was crucified, cast into the dungeon of the tomb, upon the testimony of false witnesses; where also he was raised up, having burst the bands of death, because he could not be holden thereby. Of whom it was testified, “Him hath God exalted to be a Prince and a Saviour, to give repentance and remission of sins to Israel.”

Joseph's brethren could not, in their wisdom, devise a more effectual method to prevent the accomplishment of his dreams than by selling him, a bondman, into Egypt. He would hardly be likely in this debased condition to rule over his father's household. But how must they have been confounded, when in process of time *they* were made to bow in abject submission at his feet!

The Letter.

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32. And they sent the coat of *many* colors, and they brought *it* to their father; and said, This have we found: know now whether it be thy son's coat or no.

clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.

LUKE xxiv. 13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14. And they talked together of all these things which had happened.

* * * * *

17. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

The Spirit.

Ps. xxiv. 7. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

8. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9. Lift up your heads, O ye gates;

33. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

NOTE.

It was a kid of the goats whose blood, carried by the high priest into the most holy place, made atonement for the sins of the people under the law; to show that in the end of the worldly testament, the Lamb of God would take away sin by the sacrifice of himself. Hence the Psalmist, prophesying of this event, describes the Son of God as ascending to the Father after this had been accomplished, and demanding entrance within the everlasting gates, as the *King of glory*. But a voice replies, "Who is this King of glory?" and the answer is, "The Lord, mighty in battle; he is the King of glory." Or, as it may be understood, "*the Lamb that was slain*" to "take away the sins of the world." For even the well beloved of the Father, when he had once assumed the sinner's place under the curse of the law, could not have been received again within those gates, had he not finished the work given him to do; finished transgression, and brought in everlasting righteousness by his own blood.

But these signs of *battle*, these evidences of blood and death, of final contest with the evil beast, the roaring lion, were at once known and accepted by the Father, who had prepared that body—that "*coat of many colors*"—the rent vail of the true tabernacle; he could not be mistaken in the Lamb which he had himself "provided for the sacrifice;" and henceforth, in the midst of the throne, is seen, "*as it were, a Lamb which had been slain*;" before whom "*ten thousand times ten thousand, and thousands of thousands*," and "*every creature which is in heaven, and on the earth, and under the earth*," bow the knee and cry, "*Worthy is the Lamb that was slain*," &c.

even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10. Who is this King of glory? The Lord of hosts, he *is* the King of glory.

REV. xix. 11. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself.

13. And he *was* clothed with a vesture dipped in blood; and his name is called The Word of God.

v. 6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

HEB. ix. 23. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. (For then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

xiii. 10. We have an altar, whereof they have no right to eat which serve the tabernacle.

* * * * *

12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13. Let us go forth therefore unto him without the camp, bearing his reproach.

The Letter.

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

NOTE.

In this passage is described the language and the deep remorse of every true believer, when, under the influence of the Holy Spirit, he is first led to discover the evidences of his own share in procuring the death of the Lamb of God;—that it was *his sins* that were laid upon him. Nor does this godly sorrow end with his first discovery; but as long as he continues in the body of sin and death, whose indwelling corruptions are constantly warring against the soul, he looks by faith to him whom these sins have pierced and mourns in bitterness; while, at the same time, he flees to the healing fountain of that blood, as the only hope of pardon and acceptance, peace and joy, grace and glory. Thus, till he goes down to the grave, every view, by faith, of the bleeding sacrifice, prepares him to sing the song of Moses and the Lamb; and not only so, but sanctifies him to his service upon earth: constrained by the powerful conviction that he has not been redeemed by corruptible things, such as silver and gold, but by the precious blood of Jesus, as of a Lamb without blemish, he joyfully presents his own body a living sacrifice to Him who died for him and rose again.

These are the convictions “*of sin, of righteousness, and of judgment,*” which are wrought in every soul redeemed by the blood of Jesus; and as the Holy Spirit, whose office it is to lead into this experience, is only known by his operations, the expression of sorrow

The Spirit.

ZECH. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his only son*, and shall be in bitterness for him, as one that is in bitterness for *his first-born*.

11. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14. All the families that remain, every family apart, and their wives apart.

JOHN xvi. 6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged.

xviii. 12. Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13. And led him away to Annas first: (for he was father-in-law to Caiaphas, which was the high priest that same year.)

14. Now Caiaphas was he which

for Joseph, virtually applies to the *work*, and not to the *person* of this divine agent. We have before observed, that from the time when Rachel died, and Israel took up his abode in Beth-el, or with the household of God, the name of *Israel* was common to the *church* and to her Head and Lord. This passage, therefore, is to be understood as applied to the *church*; and especially to the dis-

gave counsel to the Jews, that it was expedient that one man should die for the people.

ciples after the death of Christ, and when they concluded that he, whom they hoped would have redeemed Israel, was lost to them for ever.

CHAPTER XXXVIII.

The Letter.

PHAREZ, A PROGENITOR OF CHRIST,
BORN OF JUDAH AND A CANAANITISH
WOMAN.

1. And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

3. And she conceived, and bare a son; and he called his name Er.

4. And she conceived again, and bare a son; and she called his name Onan.

5. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib when she bare him.

6. And Judah took a wife for Er his first-born, whose name was Tamar.

7. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him.

* * * *

12. And in process of time, the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13. And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.

The Spirit.

THE TEMPLE BUILT BY SOLOMON FROM
THE WOOD AND STONE OF TYRE.

JOHN ii. 18. Then answered the Jews, and said unto them, What sign shewest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

1 KINGS v. 4. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil concurrent.

5. And behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son whom I will set upon thy throne in thy room, he shall build a house unto my name.

6. Now therefore command thou, that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according

14. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath: for she saw that Sheelah was grown, and she was not given unto him to wife.

15. When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17. And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge till thou send *it*?

18. And he said, What pledge shall I give thee? and she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand: and he gave *it* her, and came in unto her: and she conceived by him.

19. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20. And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21. Then he asked the men of that place, saying, Where *is* the harlot that *was* openly by the way-side? And they said, There was no harlot in this *place*.

22. And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23. And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

ix. 11. (Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13. And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14. And Hiram sent to the king six-score talents of gold.

xi. 1. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2. Of the nations *concerning* which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

The Letter.

PHAREZ, A PROGENITOR OF CHRIST,
BORN OF JUDAH AND A CANAANITISH
WOMAN.

24. And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25. When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am I* with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

27. And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28. And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29. And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30. And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

NOTE.

This thirty-eighth chapter, though singular and revolting in its details, is an important link in the chain of events, both typically and literally. It is specially connected with the natural descent of Christ, and also with the typical events of his mystical body, the church.

By the genealogy of Christ, in the

The Spirit.

CHRIST DESCENDED ALSO FROM A WOMAN OF MOAB.

RUTH iv. 10. Moreover, Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11. And all the people that *were* in the gate, and the elders said, *We are* witnesses. The Lord make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah and be famous in Beth-lehem;

12. And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

13. So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

14. And the women said unto Naomi, Blessed *be* the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15. And he shall be unto thee a restorer of *thy* life, and nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him.

16. And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18. Now these *are* the generations of Pharez: Pharez begat Hezron,

19. And Hezron begat Ram, and Ram begat Amminadab,

first chapter of Matthew, and that part of it contained in the 4th chapter of Ruth, it will be seen that from Pharez, (a breach,) the son of Judah by *his daughter-in-law*, and Obed, the son of Ruth the Moabitess, a descendant of Lot by *his daughter-in-law*, the Lord Jesus Christ derives his birth according to the flesh. It would be difficult to find a reason for this strange appointment of infinite wisdom, unless it be designed to show that all which concerned him is contrary to the natural order of things.

Another singular point in this narrative of Judah, is, that this strange event is brought about through the agency of his friend *Hiram the Adullamite*.

Compare this fact with the history of Solomon's temple, the figure chosen by Christ as a similitude of his body, and we find that Hiram, king of Tyre, was a chief helper in building that temple. God had told David that Solomon his son should build him a house; but he nowhere directs him to join in a confederacy with a heathen king and receive his aid in the work. On the contrary, we find immediately after, that Solomon's heart is turned to idolatry by means of the strange women, with whom, by this means, he became connected.

In like manner, in the building of the spiritual temple, the mystical body of Christ, in its visible establishment upon earth, had the workmen always continued to be "men chosen of God"—and had not "false teachers crept in unawares," who, instead of building gold, silver and precious stones upon the true foundation, gathered in "hay, wood and stubble;" had there been less of human tradition and the doctrines and commandments of men, the church of Christ would be less like the *harlot of Babylon*: and the *breach* or schism by which she has been multiplied into "threescore queens and fourscore concubines, and virgins without number," would have been avoided.

20. And Amminadab begat Nahshon, and Nahshon begat Salmon,

21. And Salmon begat Boaz, and Boaz begat Obed,

22. And Obed begat Jesse, and Jesse begat David.

THE MYSTICAL BODY OF CHRIST BE-GUILDED BY FALSE TEACHERS.

2 COR. xi. 1. Would to God ye could bear with me a little in *my folly*: and indeed bear with me.

2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

4. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

GAL. i. 6. I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:

7. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

JUDE 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

CHAPTER XXXIX.

The Letter.

1. And Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

NOTE.

We have already stated that the order of events in the antitype, is necessarily reversed in the type, for the purpose of presenting *all* that is requisite to a complete figure of the true. In the 37th chapter are described the scenes of Gethsemane and the selling of Jesus by *Judas*; while in the proper order, these things would *follow* and not *precede* his coming to sojourn in Jerusalem, (spiritually Egypt.)

Joseph came voluntarily to his *brethren* to seek their welfare; and they sold him for twenty pieces of silver. He was next taken by force into Egypt, and is *bought* by Potiphar, an officer of Pharaoh. In like manner Jesus is sold by his brethren to the high priests and rulers of the nation, and they deliver him to Pontius Pilate, the Roman Governor.

The service of Joseph in Potiphar's house, as well as that of Jacob in the house of Laban, has respect to the personal ministry of Christ in Jerusalem; when he took upon him the form of a servant, and became obedient unto death, even the death of the cross, that he might not only deliver the lost sheep of the house of Israel from the bondage of the law, but "that the promise of Abraham might come on the Gentiles through faith." For of him, it was said, "It is a light thing that thou shouldest be my servant to raise up the tribes of Israel; I will also give thee for a light

The Spirit.

MATT. xxvii. 2. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

MATT. xx. 27. And whosoever will be chief among you, let him be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

PHIL. ii. 5. Let this mind be in you, which was also in Christ Jesus:

6. Who, being in the form of God, thought it not robbery to be equal with God;

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

ISA. xlii. 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

* * * * *

21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable.

MATT. iv. 23. And Jesus went

to the Gentiles, that thou mayest be my salvation, even unto the ends of the earth."

As "a minister of the circumcision for the truth of God," the Father was pledged to make his way prosperous in all to which he was sent. "He shall not fail nor be discouraged till he have set judgment in the earth." "I will uphold him with the right hand of my righteousness," &c. "He was in the world, and the world was made by him, and the world knew him not;" even as Joseph, who was destined to rule all the land of Egypt, and to whom every knee should bow, must first serve in the house of his master, who little imagined the future honor to which he was to be exalted.

The Letter.

3. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

6. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat: and Joseph was a goodly *person*, and well-favored.

NOTE.

In this preliminary testimony to the skill and faithfulness with which Joseph presided over the house of Potiphar, and the prosperity ascribed to his superintending care, and which was followed by the false accusation and imprisonment of him to whom they owed so much, we have a description of the mediatorial reign of Jesus which preceded his humiliation, death, and exaltation to the

about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

The Spirit.

Isa. ix. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace *there shall* be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Ps. lxxii. 2. He shall judge thy people with righteousness, and thy poor with judgment.

3. The mountains shall bring peace to the people, and the little hills, by righteousness.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5. They shall fear thee as long as the sun and moon endure, throughout all generations.

6. He shall come down like rain upon the mown grass: as showers that water the earth.

kingly throne of his power. It was because "the government was upon his shoulders," that a lost and a guilty world enjoyed any prosperity, either spiritual or temporal, even before the great work of redemption was consummated. Pilate, the Roman governor, bore unwitting testimony to this fact during the trial of Jesus, and especially in the inscription he placed upon the cross. "I find no fault in the man"—what evil hath he done?—"Behold your King!"

A right understanding of the mediatorial office of Christ is essential to a proper apprehension of the Scriptures, which at one time speak of him as a *servant, subject to the Father, and sent to do his will*, and at another, as "equal in power and glory,"—"the Mighty God, the Everlasting Father, and the Prince of Peace." But it must be remembered that the humiliation of the Son of God was *voluntary*, and assumed for a special purpose; while the attributes of the Godhead were originally and essentially his. He was truly God, and truly man.

7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

JOHN iii. 31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33. He that hath received his testimony hath set to his seal that God is true.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

viii. 29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30. As he spoke these words, many believed on him.

LUKE ii. 52. And Jesus increased in wisdom and stature, and in favor with God and man.

The Letter.

7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph: and she said, Lie with me.

8. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9. There is none greater in this house than I; neither hath he kept back any thing from me, but thee, be-

The Spirit.

MATT. iv. 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterwards an hungered.

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread

cause thou *art* his wife; how then can I do this great wickedness, and sin against God?

NOTE.

One part of the sufferings by which the Captain of our salvation was made perfect, or thoroughly furnished for his office of leader and commander of the people, was the enduring of temptations.

In the garden of Eden, the wily serpent had been successful; and it is possible his presumption might have led him to hope for an equal triumph in the person of the "Holy One of God," when he saw him wearing the same body of flesh, and "made even lower than the angels." He had tried the sin of ambition upon Eve, and with success; possibly he thought that Jesus might be the more susceptible of the same sin, because he knew that he was now under a cloud; a veil that obscured his proper dignity and glory; and though he knew this fact, he did not know or understand the cause of so strange a disguise, and perhaps imagined that the Son of God would be glad of the opportunity to assert his real power. But the "prince of this world had nothing in him," and was foiled in his attempt.

It may be matter of surprise to some how Satan knew Jesus, as it was evident he did. There is nothing more probable than that the *very form worn* by the Son of God, the second Adam, was that which had been worn in Eden by his early representative; and this may account for his being recognized by that old serpent the devil, when he came "in the power of the Spirit," yet as the "*seed of the woman*," to execute the sentence then pronounced by God, by which the serpent and his seed had been bound to the judgment of the great day, and which they were well aware was about to be executed upon them and to cast them out for ever.

alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

HEB. ii. 10. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

* * * * *

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

* * * * *

17. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people:

18. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

The Letter.

10. And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11. And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14. That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16. And she laid up his garment by her, until his lord came home.

17. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18. And it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled out.

19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were bound*: and he was there in the prison.

21. But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison.

The Spirit.

HEB. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ps. xxxv. 11. False witnesses did rise up: they laid to my charge *things* that I knew not.

12. They rewarded me evil for good, to the spoiling of my soul.

xxvii. 12. Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

MARK xiv. 55. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none:

56. For many bare false witness against him; but their witness agreed not together.

57. And there arose certain, and bare false witness against him, saying,

58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together.

60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing: what *is it which* these witness against thee?

ACTS ii. 23. Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.

JOHN xviii. 12. Then the band, and the captain, and officers of the Jews took Jesus, and bound him,

13. And led him away to Annas first, (for he was father-in-law to Caia-

22. And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of *it*.

23. The keeper of the prison looked not to any thing *that was* under his hand; because the Lord was with him, and *that* which he did, the Lord made *it* to prosper.

NOTE.

This passage has an important allusion to the fact often referred to in scripture, that by reason of *death*, or by "suffering in the flesh," Jesus became, or was made "*judge both of quick and dead*;"—in other words, that he was made judge, both of those who are quickened by the Spirit to live unto God, and those that are not; and that therefore the gospel was preached unto them *before death*, or while *they yet lived*, as in 1 Pet. iv. 6, and again, 3d chapter, 18, 19, in which allusion is made to the preaching of Noah to the old world; which being by the Spirit of Christ, and the gospel being declared to them by the figure of the *ark*, as exhibiting Jesus, the only sacrifice for sin, he "*thereby condemned the world*," because, in believing not, they rejected the only sacrifice, and that by which Noah and his household were saved.

By the power given to Joseph in the prison of Egypt, we behold a counterpart to the words of Christ, in Rev. i. 18:—"I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." It is also parallel with his words to Peter, (Matt. xvi. 19,) in which he alludes to the power of the preached word, whether dispensed to the old world, or "*them that are dead*," and who were either quickened by it unto life in the Spirit, or sealed over and shut up in prison to the judgment of the last day;—or whether preached to the "*quick and dead*" of the present day:—in either case, all judgment or power over *life and death*, both natural and spiritual, is committed unto Jesus, the antitypical Joseph.

phas, which was the high priest that same year.)

MATT. xxvii. 35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

REV. i. 17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. *I am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

MATT. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

1 PET. iv. 5. Who shall give account to him that is ready to judge the quick and the dead.

6. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

iii. 17. For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which also he went and preached unto the spirits in prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water.

ZECH. ix. 11. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

But let it be carefully understood, that this does not represent Jesus as changing the character and condition of men AFTER DEATH, or as quickening and releasing from the prison of "death and hell," any who are already sentenced there. It only teaches that by his Spirit in his prophets, he has preached the gospel to them *who are now dead and in prison*, as well as unto those that are living; and that the gospel has always the same power of life and death,

12. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.

and either quickens the soul to God, or seals it over to the second death. And thus are men judged according to *men in the flesh*, and their character determined, previous to their becoming disembodied spirits.

CHAPTER XL.

The Letter.

LIFE AND DEATH AWARDED BY JOSEPH.

1. And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was bound*.

4. And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were bound* in the prison.

6. And Joseph came in unto them in the morning, and looked upon them, and behold, they *were sad*.

7. And he asked Pharaoh's officers that *were with him* in the ward of his

The Spirit.

LIFE AND DEATH AWARDED BY CHRIST.

LUKE xxii. 32. And there were also two others, malefactors, led with him to be put to death.

33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

* * * * *

39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44. And it was about the sixth hour,

lord's house, saying, Wherefore look ye so sadly to-day?

8. And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do not interpretations belong to God?* Tell me *them*, I pray you.

9. And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me;

10. And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11. And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12. And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13. Yet within three days shall Pharaoh lift up thy head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.

16. When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, *I had* three white baskets on my head:

17. And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18. And Joseph answered, and said, This *is* the interpretation thereof: The three baskets *are* three days:

19. Yet within three days shall Pha-

and there was a darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the midst.

MARK xv. 27. And with him they crucify two thieves, the one on his right hand, and the other on his left.

28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

ISA. liii. 9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

ROM. ix. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then, *it is* not of him that will-eth, nor of him that runneth, but of God that sheweth mercy.

17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23. And that he might make known the riches of his glory on the vessels

raoh lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

20. And it came to pass the third day, *which was* Pharaoh's birth-day, that he made a feast unto all his servants : and he lifted up the head of the chief butler and of the chief baker among his servants.

21. And he restored the chief butler unto his butlership again ; and he gave the cup into Pharaoh's hand :

22. But he hanged the chief baker, as Joseph had interpreted to them.

23. Yet did not the chief butler remember Joseph, but forgat him.

NOTE.

This narrative of the chief butler and baker of Pharaoh, forms a striking analogy with the history of the two male

of mercy, which he had afore prepared unto glory ?

factors who were crucified with Christ. The minuteness of detail in the first, is probably to illustrate the prophetic as well as kingly office of Christ—these being constantly exercised over both “quick and dead.”

In the case of each of these officers, their destiny was to be decided in *three days*, when it would be seen if Joseph had given a true interpretation.

It was also three days which intervened, before the entire testimony concerning Jesus of Nazareth would be proved, and he be declared the Son of God, with power, by the resurrection from the dead. This *third day* was “*Pharaoh's birth-day*.” And of this same day it is said, “Thou art my Son, *this day* have I begotten thee.”

CHAPTER XLI.

The Letter.

JOSEPH RAISED UP FROM PRISON TO INTERPRET PHARAOH'S DREAMS.

1. And it came to pass at the end of two full years, that Pharaoh dreamed : and behold, he stood by the river.

2. And behold, there came up out of the river seven well-favored kine and fat-fleshed ; and they fed in a meadow.

3. And behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed ; and stood by the *other* kine upon the brink of the river.

4. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

5. And he slept and dreamed the second time : and behold, seven ears of corn came up upon one stalk, rank and good.

The Spirit.

JESUS RAISED FROM THE DEAD TO MAKE MANIFEST THE PURPOSE OF GOD.

ACTS ii. 24. Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

25. For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand, that I should not be moved.

1 COR. xv. 12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13. But if there be no resurrection of the dead, then is Christ not risen.

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Yea, and we are found false witnesses of God; because we have testi-

6. And behold, seven thin ears and blasted with the east wind sprung up after them.

7. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was a dream.*

8. And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but *there was none that could interpret them unto Pharaoh.*

9. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both me, and the chief baker:*

11. And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12. And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13. And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

15. Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that thou canst understand a dream to interpret it.*

16. And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

NOTE.

The two full years in this dream of Pharaoh, apply not so much to any precise measure of time, as to a comple-

fied of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised;

17. And if Christ be not raised, your faith is vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

1 PET. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

ness of *design or purpose.* So also the seven years have respect rather to a mystical measure of events than of time; and the amount of *plenty* and of *leaness* being *equal*, teaches the fact of *plan or purpose.*

The seven years of plenty, or seven *fat kine*, allude to the *provisions of grace in Christ Jesus*; predestinated in the divine mind, according to the good pleasure of Jehovah's will, which he purposed in himself before the foundation of the world. The seven years of leaness, or seven *lean kine*, allude to the ruined and lost condition of man, under the curse of the law, and in bondage to sin and Satan; the one being exactly commensurate with the other; the first with the last; as the *mercy seat* in the tabernacle was commensurate with the *law, or tables of judgment* in the ark; the remedy being appointed for the disease, and calculated to meet it.

The Letter.

JOSEPH INTERPRETS PHARAOH'S DREAMS.

17. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18. And behold, there came up out of the river seven kine, fat-fleshed, and well-favored; and they fed in a meadow:

19. And behold, seven other kine came up after them, poor, and very ill-favored, and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20. And the lean and the ill-favored kine did eat up the first seven fat kine:

21. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke.

22. And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

23. And behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24. And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26. The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27. And the seven thin and ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28. This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29. Behold, there come seven years of great plenty throughout all the land of Egypt:

The Spirit.

CHRIST OPENS THE BOOK OF SEVEN SEALS.

REV. v. 1. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

1 COR. ii. 6. Howbeit we speak wisdom among them that are perfect:

30. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land:

31. And the plenty shall not be known in the land by reason of that famine following: for it *shall* be very grievous.

32. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

NOTE.

The resurrection of Jesus from the dead, was immediately followed by the proclamation of the gospel. The *coming of the kingdom of heaven* had been preached by John the Baptist, by the Apostles, and by Jesus himself; but the full opening of the book of mysteries, which had been hidden in God from the foundation of the world, waited for him "*who was dead and is alive, and liveth for evermore;*" even "*the Lamb that had been slain.*" It was the *resurrection from the dead*, that sealed the entire testimony of Jesus. All hung upon that one fact; for "*if Christ be not risen,*

yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7. But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory;

8. Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

then is our faith vain; we are yet in our sins." But by this act of the Father in opening the prison doors and liberating the prisoner of justice, he was declared to be the Son of God, and that the work he had accomplished, was accepted in behalf of his people.

The Letter.

33. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities.

36. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

The Spirit.

Ps. lxxxix. 19. Then thou spakest in vision to thine Holy One, and saidst, I have laid help upon *one that is mighty*; I have exalted *one chosen* out of the people.

20. I have found David my servant; with mine holy oil have I anointed him:

REV. v. 11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

The Gospel by Moses;

38. And Pharaoh said unto his servants, Can we find *such a one* as this is, a man in whom the spirit of God is?

39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou art:

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

NOTE.

In view of the days of darkness, sin, and misery, "help was laid upon *One that is mighty*;"—"able to save to the uttermost, all that come unto God through him." Upon his elect servant, in whom he delighted, the Father laid the iniquity of his people, that with *his stripes* they might be healed. In him he treasured all the riches of wisdom and knowledge,—of grace and glory, righteousness, sanctification, and complete redemption, for them, and in their behalf, as the Head of the body, the church; from whom should be dispensed to every member, severally as he had need. Not as with Adam, the first covenant head, who was not able to keep that which had been committed to him; but with this better covenant, all was well ordered and sure. From the infinite fulness which was in the Head, all the members should receive; and grace for grace. In the days of famine they should be satisfied, and they should never perish, neither should any pluck them out of his hand.

Thus was prepared and treasured in the storehouse of the King of kings, food for the years of famine; a fulness without measure,—an amount which no man can number. Yea, "eye hath not seen, nor ear heard, neither hath it entered the heart of man, what God hath laid up for them that fear him."

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

14. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

ACTS v. 30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree:

31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

COL. ii. 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3. In whom are hid all the treasures of wisdom and knowledge.

* * * * *

9. For in him dwelleth all the fulness of the Godhead bodily.

10. And ye are complete in him, which is the head of all principality and power.

MATT. xxviii. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

MARK xvi. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

EFH. ii. 7. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us, through Christ Jesus.

The Letter.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck :

43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee : and he made him *ruler* over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

NOTE.

The name Pharaoh, signifies *king* or *ruler*, and was applied to all the ancient kings of Egypt. The Pharaoh who raised up and exalted Joseph, is not the same king that oppressed the Israelites, and was drowned with his host in the Red Sea. The present Pharaoh was a good king, and in this typical narrative he represents the Supreme Governor of the universe. He tells Joseph that *in the throne* only, is himself greater than he. This is of similar import with the words of Jesus, when he said, "*My Father is greater than I*" He was greater in the dignity of the position which he occupied, but not in any essential attribute. No dignity or honor was withheld from Joseph, and all power—even of life and death—was in his hands. Much more was this the case with the Lord of life and glory, when "exalted as a Prince and a Saviour, to give repentance to Israel and remission of sins."

It was because the Son of God had *humbled* himself to the form of a *servant*, and the death of the cross, that he was thus exalted; and it also appears from the language of scripture, in Phil. ii. 9, 10, 11, and Eph. i. 20, 21, 22, that he was not only raised up to the glory which he had with the Father before the world was, but that in consideration of the

The Spirit.

EPH. i. 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :

18. The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23. Which is his body, the fulness of him that filleth all in all.

PHIL. ii. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth :

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

HEB. vi. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath ;

18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

work he had accomplished, the second person in the Holy Trinity was made pre-eminent, even in the world to come,—all divine honors henceforth centering in “the *Lamb that was slain*,” who was seen in the “*midst of the throne*.”

JOHN v. 20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22. For the Father judgeth no man: but hath committed all judgment unto the Son:

23. That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

The' Letter.

45. And Pharaoh called Joseph's name Zaphnath-paaneah: and he gave him to wife Asenath, the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

46. (And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for *it was* without number.

NOTE.

Zaphnath-paaneah signifies *a revealer of secrets*—the name given to Joseph because he interpreted the dreams of Pharaoh, that no other person could reveal. And none but he, who was not only “*the Lion of the tribe of Judah*,” “*the Root of David*,” and “*the Lamb that had been slain*,”—could prevail to open

The Spirit.

REV. v. 1. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

EPH. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8. Wherein he hath abounded toward us in all wisdom and prudence;

9. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10. That in the dispensation of the fulness of times he might gather toge-

the book of the mysteries of God, and loose the seals thereof.

Asenath signifies *sorrow, affliction.* This was the *wife* given by Pharaoh to Joseph, by whom he had two sons, who took the birthright from Reuben, and became heads of tribes.

It was by becoming “a man of sorrow and acquainted with grief,” that Jesus became the author of eternal salvation to his people,—the Father of a seed which was to serve him. His bride, the church, is the purchase of his blood,—the reward of his sufferings.

The age of Joseph when he stood before Pharaoh to be installed in his office as treasurer of all the wealth of Egypt and governor of the land, corresponds with that of Jesus, when publicly initiated “a minister of the circumcision for the truth of God;”—to fulfil all that had been promised under the law. From this day forward, the divine Redeemer commenced the special work which had been given him to do, in preparing the bread of life for his people. Joseph “gathered corn as the sand of the sea;” but who can estimate the length and breadth, the height and depth, of those riches of grace and glory which are laid up for them that fear God, and are the called according to his purpose?

ther in one all things in Christ, both which are in heaven, and which are on earth; *even in him:*

11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12. That we should be to the praise of his glory, who first trusted in Christ.

HEB. ii. 7. Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

8. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him:

9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

The Letter.

50. And unto Joseph were born two sons before the years of famine came; which Asenath, the daughter of Potipherah priest of On, bare unto him.

51. And Joseph called the name of the first-born Manasseh: For God, *said he,* hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

NOTE.

Let it be remarked, that the two sons of Joseph were born to him *before the*

The Spirit.

ISA. liii. 10. Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; be-

days of famine came. And so, likewise, the sheep of Christ were his before they went astray. He was "the Shepherd and Bishop of their souls," before they were brought back to the fold, from their guilty wanderings. He "came to seek and to save that which was lost;" and no one can lose that which he never possessed. "*Thine they were, and thou gavest them me,*" said Jesus to the Father.

These two sons were born to Joseph by Asenath, the daughter of Potipherah. We have before said that Asenath signifies sorrow, or trouble. It was only by means of suffering that the Captain of salvation was made perfect; and by which he divided the spoil with the strong, and became repossessed of his seed, which had revolted to the enemy.

Joseph had two sons and no more. So the sheep of Jesus are all found in two folds,—*Jews and Gentiles.** Manasseh, the name given to the eldest, signifies forgetfulness; because the joy of his birth made Joseph forget all his toils and his father's house. So the joy which was set before Jesus, in the promise that he should "see his seed," &c., made him "endure the cross, despising the shame," &c. Ephraim signifies fruitfulness, and alludes to the great increase of Gentile converts to the church.

cause he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

EFH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

PS. lxxxix. 3. I have made a covenant with my chosen, I have sworn unto David my servant.

4. Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

HEB. xii. 2. Looking unto Jesus, the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

DEUT. xxxiii. 17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

The Letter.

53. And the seven years of plenteousness that was in the land of Egypt were ended.

* Likewise these two may allude to the two-fold redemption of both soul and body, or of the spiritual and the natural, or earthly.

The Spirit.

ISA. i. 6. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

ROM. iii. 9. What then? are we

54. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

NOTE.

This passage contains an explanation of many other scriptures, which are supposed to teach the doctrine of a *general atonement for sin*. It shows how, and how far the whole mass of mankind, the "just and the unjust," the righteous and the wicked, are alike benefited by the mediatorial reign of Christ. The blessings of a common providence are "over all;" and in this sense, "*Jesus died for all men*;" for none could have had a breathing in the air, or a standing upon the earth as a transgressor, had not the vicarious sacrifice of the Lamb of God been accepted in behalf of his people; for whose sake the earth stands, and on whose account all the creatures of God are spared to be instruments of his will in promoting the glory and prosperity of his kingdom.

Nothing can be clearer than this fact, in every part of divine revelation; and especially in this history of Joseph, as will be further developed as we proceed. It will be found that the *ultimate end and object* of that singular providence which brought him into Egypt, was to provide corn for his father's house, to whom this corn is freely given without money and without price; while to the *Egyptians* it is sold, until their very persons are forfeited to Pharaoh for the privilege of partaking of it.

better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin;

10. As it is written, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips:

14. Whose mouth is full of cursing and bitterness:

15. Their feet are swift to shed blood:

16. Destruction and misery are in their ways;

17. And the way of peace have they not known:

18. There is no fear of God before their eyes.

19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace, through the redemption that is in Christ Jesus:

25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the re-

When the people cried unto Pharaoh for bread, he said, “*Go unto Joseph : what he saith, do.*” Much more are sinners directed to Christ for life and salvation, for he is the only name given under heaven, or among men, by which they can be saved; neither can the smallest temporal good be enjoyed but through his merits and for his sake. But if, in this sense, he is the “Saviour of all men,” it is “especially of them that believe;” even as Joseph was sold into Egypt, for the saving alive of his father’s household—his brethren: and the Egyptians benefited by this event, just so far as will appear in the issue of the history.

mission of sins that are past, through the forbearance of God.

JOHN xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

Ps. cxlv. 8. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

9. The Lord is good to all; and his tender mercies are over all his works.

10. All thy works shall praise thee, O Lord; and thy saints shall bless thee.

* * * * *

15. The eyes of all wait upon thee; and thou givest them their meat in due season.

16. Thou openest thy hand, and satisfiest the desire of every living thing.

CHAPTER XLII.

The Letter.

1. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

NOTE.

It is the special office of the Holy Spirit to direct sinners to the Lord Jesus Christ for life and salvation; to discover to them their own destitution and helplessness, and lead them from every other confidence to trust alone in Him who is made of God to them, “wisdom, righteousness, sanctification, and redemption.”

“The husbandman that labors must be first partaker of the fruits.” The brethren of Joseph, the typical twelve, who were to proclaim to Jacob’s household

The Spirit.

Isa lxi. 1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;

the marvellous news of all that had befallen him in Egypt,—that he was “yet alive,” and governor of all the land,—must themselves be eye-witnesses of what they testified; they must go down into Egypt, behold his glory and power, and receive the corn from his hands as the earnest of the fact. In like manner were the apostles of Christ qualified to proclaim the truth of the gospel. They were eye-witnesses of his death and resurrection; they “looked upon and handled the Word of life;” and by these “infallible proofs” were enabled to testify, “that which we have seen and heard, declare we unto you,” &c.

Jacob himself communicated to his sons the news of corn in Egypt; and proposes that they should go and buy. It is the gospel or “dispensation of the Spirit,” which declares the good news and glad tidings which were to be unto all people—of a Saviour, exalted to give repentance and remission of sins to Israel. The language of this gospel is, “*Ho, every one that thirsteth, come ye to the waters; come ye, buy and eat; yea, come, buy wine and milk without money and without price.*” And again, “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow and every tongue confess.”

yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David.*

4. Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5. Behold, thou shalt call a nation *that thou knowest not*, and nations *that knew not thee* shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye the Lord while he may be found, call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

9. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

The Letter.

3. And Joseph's ten brethren went down to buy corn in Egypt.

4. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

NOTE.

Though Jesus had chosen and prepared *twelve* witnesses to testify of all which he both said and did, it appears that after his resurrection, he did not discover himself to them all at one time. Especially was *Paul*, though afterwards, signally chosen and called to take part of this ministry and apostleship, not among the twelve that accompanied with Jesus from the first.

Benjamin was the "*youngest son*" of Jacob, and the *own* brother of Joseph; and hence was specially dear to both. In this first application for the corn of Egypt, Jacob keeps Benjamin at home with himself, lest some mischief should befall him. In all these respects Benjamin bears an analogy, both to the Gentile branch of the olive tree, and to Paul, the distinguished apostle to the Gentiles, who was the last and the least of the apostles, because "born out of due time;" the Gentiles being the youngest son of the church, and the last called into the kingdom. It was the divine arrangement that salvation should be of the Jews, both by promise, by the natural descent of the Messiah, and by the first coming of Christ to that people. But the Gentiles were included in "*the promise*," even as Rachel looked for, and expected the "*other son*," when Joseph was given her.

It was also permitted that Paul, who afterwards so eminently took the "*bishopric*" and filled the place of Judas, should be an injurious persecutor of the church, plotting mischief and violence against the disciples of Jesus, like a "*ravening wolf*," until he was himself apprehended by divine power, brought

The Spirit.

1 COR. xv. 1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4. And that he was buried, and that he rose again the third day according to the scriptures:

5. And that he was seen of Cephas, then of the twelve:

6. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7. After that, he was seen of James: then of all the apostles.

8. And last of all he was seen of me also, as one born out of due time.

EPH. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12. That we should be to the praise of his glory, who first trusted in Christ.

13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,

14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

ACTS iii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first God, having raised up his Son Jesus, sent him to

to bow humbly at *his* feet, whom he had so madly persecuted, and to preach the faith which he had once destroyed.

"The sons of Jacob came to buy corn among those that came." So when Jesus dispenses the blessings of salvation to his people, there are always multitudes to whom the gospel is preached as well as unto them; but not being mixed with faith in them that hear, it profits them not.

The Letter.

6. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8. And Joseph knew his brethren, but they knew not him.

NOTE.

As Mediator of the new covenant, the Lord Jesus Christ first exercised the office of *Prophet*. From the beginning he had made known, "at sundry times and in divers manners," the things which should come to pass concerning himself; and lastly in his own person, he made manifest that which had been hidden, and fulfilled that which had been predicted.

He next appears as minister of the sanctuary, to offer sacrifice for the sins of the people; and in his own person, as the great mystery of godliness, God manifest in the flesh, he unites both offering and *Priest*; and by his own blood obtains eternal redemption for his people, "by the offering of his own body once for all, he perfects for ever them that are sanctified."

Lastly, he assumes the throne and sceptre and reigns as *King*; dispensing the blessings of grace to "the poor, and

bless you, in turning away every one of you from his iniquities.

JOHN iii. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

The Spirit.

Ps. lxxii. 1. Give the king thy judgments, O God, and thy righteousness unto the king's son.

2. He shall judge thy people with righteousness, and thy poor with judgment.

3. The mountains shall bring peace to the people, and the little hills, by righteousness.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5. They shall fear thee as long as the sun and moon endure, throughout all generations.

6. He shall come down like rain upon the mown grass: as showers that water the earth.

7. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

8. He shall have dominion also, from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11. Yea, all kings shall fall down before him: all nations shall serve him.

12. For he shall deliver the needy when he crieth: the poor also, and *him* that hath no helper.

13. He shall spare the poor and

him that hath no helper." "He saves the children of the needy, and breaks in pieces the oppressor." "They that dwell in the wilderness bow before him, and his enemies lick the dust."

The glories of this name and office shall endure for ever. "His kingdom is an everlasting kingdom, and his dominion ruleth over all." In view of the wondrous things of this reign, well may it be said, after summing them up, "The prayers of David the son of Jesse are ended;" no more remains to ask, or to desire.

Joseph knew his brethren, yet he made himself strange to them, and spake roughly to them. It is also the method of Jesus to hide from those who come to him, his gracious purposes of love and favor, and often to cause them to despair of mercy, that they may the better be prepared to appreciate the riches of that grace which he is about so freely and bountifully to bestow upon them.

needily, and shall save the souls of the needy.

14. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17. His name shall endure for ever: his name shall be continued as long as the sun; and *men* shall be blessed in him: all nations shall call him blessed.

18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19. Blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

20. The prayers of David the son of Jesse are ended.

The Letter.

9. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10. And they said unto him, Nay, my lord, but to buy food are thy servants come.

11. We are all one man's sons; we are true men; thy servants are no spies.

12. And he said unto them, Nay, but to see the nakedness of the land ye are come.

13. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.

The Spirit.

JOHN ii. 19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

xvi. 16. These things understood not his disciples at the first: but when Jasus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

NOTE.

¶ There were two things asserted by these ten brothers, which Joseph insists must be proved, in order to clear them of the charge of being spies. One was the fact of their having another brother with their father, and also that *one was not*: the *twelve brethren* must be all made to appear, or, by the life of Pharaoh, they were spies.

Analogous to this in the antitype, is the manifest necessity of a united and concurrent testimony in the witness of *the twelve*, who were chosen to company with Jesus from the baptism of John to the day "*when he was taken up*." The truth of the gospel must stand upon the joint foundation of the *twelve stones*. The fact that one of these was a *devil*, and fell from his *place in the breastplate of fire*, instead of weakening, increases the evidence, that the testimony they bore to the resurrection of Christ was *true*; because the appearing of Jesus to Paul, and the putting him into the ministry in so signal a manner, giving him, separately and apart from the rest, a full revelation of the mystery of the gospel, is more conclusive proof of the fact, than any other could possibly be. To take out a defective stone from a foundation, and, at a distance from the rest, to shape and form another exactly to fit its place, requires the hand of the master-builder. Joseph's brethren assert with confidence, "*thy servants are twelve brethren*;" and yet they as confidently add, "*and one is not*." This must, therefore, have been said both retrospectively, and prophetically; as it recognizes a fact which they could not know, as regards the existence of Joseph.

The Letter.

14. And Joseph said unto them, That *is it* that I spake unto you, saying, Ye are spies:

15. Hereby ye shall be proved: By the life of Pharaoh ye shall not go

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

* * * * *

5. And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,

7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words.

ACTS i. 1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

GAL. i. 11. But I certify you, brethren, that the gospel which was preached of me is not after man:

12. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

* * * * *

15. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

The Spirit.

1 COR. xv. 14. And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15. Yea, and we are found false witnesses of God; because we have

forth hence, except your youngest brother come hither.

16. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

NOTE.

That part of the mystery of Christ which concerned the Gentiles becoming "fellow-heirs and of the same body, and partakers of the promise in Christ by the gospel," was not understood until after the resurrection. It was revealed, or promised to the church, by the prophets, but was not clearly understood till it was made manifest to the apostles by the Spirit.

When Peter was sent to the house of Cornelius to preach the gospel, he could not comprehend the divine command, and was only convinced of the truth, by the pouring out of the Holy Spirit upon the household. But it was reserved for Paul, to "make all men see what is the fellowship of the mystery which from the beginning of the world had been hid in God, who created all things by Jesus Christ."

By the bringing in of the *younger brother*, or as it is in another place, the return of the "*younger son*," great enlargement and power was given to the testimony of the gospel: and in turn, when the "*elder brother*," the Jews, shall be brought back to their own olive, or their *own land*, it will be "*as life from the dead*."

Joseph's brethren are required to prove that one of the twelve *is not*,—but the credibility of their testimony is made chiefly to rest upon the bringing of their younger brother into Egypt. So it is the *resurrection* from the dead, rather than the death of Jesus, and the promise of the Spirit which was to follow the resurrection, to gather the dispersed of Israel, and bring nigh those that are afar off,—upon which the truth of the gospel rests. "It is Christ that died; yea, rather, which is risen again;"—to give life to the world.

testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised;

17. And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

EPH. iii. 1. For this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles,

2. If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3. How that by revelation he made known unto me the mystery, as I wrote afore in few words;

4. Whereby, when ye read, ye may understand my knowlege in the mystery of Christ,

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

12. In whom we have boldness and

access with confidence by the faith of him.

13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named.

The Letter.

17. And he put them all together into ward three days.

18. And Joseph said unto them the third day, This do, and live; *for I fear God:*

19. If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear; therefore behold also his blood is required.

23. And they knew not that Joseph understood them; for he spake unto them by an interpreter.

24. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

NOTE.

During the three days that Jesus was laid in the tomb, the disciples were "shut up" to all hope from their Lord

The Spirit.

LUKE xxiv. 21. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done.

ACTS i. 16. * * * David spake before concerning Judas, which was guide to them that took Jesus.

17. For he was numbered with us, and had obtained part of this ministry.

18. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

* * * *

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

LUKE xxiv. 16. But their eyes were holden, that they should not know him.

17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20. And how the chief priests and

and Master. To their apprehension, all was lost; for he who they thought would have redeemed Israel, had been crucified as a malefactor! Being as yet without understanding of the nature of that redemption which he came to accomplish,—the “needs be that Christ should suffer,”—it never entered their minds to conceive of such a method of deliverance—such a way to victory and triumph!

Thoughts similar to these, doubtless possessed the minds of Joseph's brethren, when, instead of bread for their households, they met only threats, accusation, and imprisonment. Consciousness of ill desert, gave a sombre coloring to all that befell them, and the guilt of a brother's blood, lying heavily upon their hearts, caused a fearful looking for of judgment at the hand of God. Little did they imagine that under this dark cloud was concealed a purpose of matchless grace, mercy and love, to such ungodly and hell-deserving sinners as themselves; and that the stern governor of Egypt was their own gentle and loving brother.

On the third day, Joseph commanded a new method of proving the truth of the men of Canaan. One of their number (Simeon) was to be left bound,

our rulers delivered him to be condemned to death, and have crucified him.

ACTS xv. 7. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9. And put no difference between us and them, purifying their hearts by faith.

in the house of their prison, while the others returned with bread for their households and to bring their *younger brother*. This alludes to the fact, that when Jesus was, on the third day, liberated from the prison of the tomb, one of the twelve (Judas) was left bound in the second death—“*his own place*”—to prove that he was not a true man; while the other disciples were sent into Galilee, to proclaim that “Jesus was risen indeed from the dead, and had appeared to Simon.”

The Letter.

25. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26. And they laded their asses with the corn, and departed thence.

27. And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it was in his sack's mouth.

28. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

The Spirit.

ROM. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

JOHN i. 16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

ROM. iii. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

NOTE.

The sovereign freeness of divine grace, abounding to the chief of sinners through Jesus Christ, is the distinguishing feature of the gospel. Justification by faith, without the deeds of the law; pardon and peace, through the blood of the cross, wholly irrespective of human merit or demerit, is the one grand theme of apostolic preaching. *Freely* they had received, and *freely* they dispensed to others of the rich provisions of God's house; the great things which he has laid up for them that fear him, and freely bestows "without money and without price," upon the destitute and perishing.

But this method of divine wisdom is hid from the wise and prudent, and is marvellous in the eyes of ignorant and foolish men; who, blessing themselves in their fancied stock of self-righteousness, think to purchase the gifts of God with this counterfeit coin: and when they find it rejected and turned back upon themselves, "*their hearts fail them* and they are afraid," not knowing the "gift of God," and not conceiving how help should come in any other way than that of *barter*.

Thus also feared and marvelled the men of Canaan when they discovered their money returned in their sacks! Whence is this, that the stern governor of Egypt, who we supposed would exact the uttermost farthing, has thus stored us with corn, and also returned our money with it! Surely it is the just judgment of God, who is about to visit upon us the full demerits of our sins; and who thus has purposed to find occasion against us!

The Letter.

29. And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30. The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

23. For all have sinned, and come short of the glory of God:

24. Being justified freely by his grace, through the redemption that is in Christ Jesus:

25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

TITUS iii. 4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That, being justified by his grace, we should be made heirs according to the hope of eternal life.

The Spirit.

ACTS xi. 2, 3. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and did eat with them.

4. But Peter rehearsed the matter

31. And we said unto him, We are true men: we are no spies.

32. We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone.

34. And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

NOTE.

When the calling of the Gentiles was first made known to the church, it caused great wonder and controversy among the disciples. Peter, who first preached Christ to the household of Cornelius, not only scrupled himself about obeying the vision, but he was afterwards obliged to rehearse the whole matter to those who contended with him for going in to men uncircumcised. Again, the miraculous conversion and calling of Paul to be a chosen vessel in bearing the gospel to that people, was a matter of equal mystery and excitement.

Both these subjects, which are identified with each other, are alluded to

from the beginning, and expounded it in order unto them.

xv. 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

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13. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18. Known unto God are all his works from the beginning of the world.

jointly by the special call of Benjamin to be numbered with the twelve.

The Letter.

35. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.

37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into

The Spirit.

Isa. xl. 27. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

28. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29. He giveth power to the faint; and to them that have no might he increaseth strength.

30. Even the youths shall faint and

my hand, and I will bring him to thee again.

38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

NOTE.

The lamentation of Jacob, and his fear of being bereaved, allude to the language of Zion in view of the loss of her *natural branches*, to make room for the Gentiles.

That her *increase* should be from her loss; her fulness from her desolation, was too much for her faith to grasp; and her language is, "my way is hid from the Lord;" "the Lord hath forgotten me; my Lord hath forsaken me;" or with Jacob, "all these things are against me!" He could not see how the sending of Benjamin should be the bringing in of thousands; and the sure prelude to the "*gathering together in one*" his entire household, to live and rejoice with him who was mourned as dead.

Well might the apostle exclaim, in view of this same subject, the union of Jews and Gentiles in one root: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Rom. xi. 33-36.

be weary, and the young men shall utterly fall.

31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

xlix. 14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16. Behold I have graven thee upon the palms of my hands; thy walls are continually before me.

17. Thy children shall make haste; thy destroyers and they that made thee waste, shall go forth of thee.

4. Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.

5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

6. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

li. 5. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

CHAPTER XLIII.

The Letter.

1. And the famine was sore in the land.

2. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4. If thou wilt send our brother with us, we will go down and buy thee food:

5. But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7. And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

Note.

It is the hungering and thirsting of the household of faith, for the enlargement and extension of the Redeemer's kingdom,—their longing desire to see him rule "from sea to sea, and from the river to the ends of the earth,"—which constrains them to apply to the storehouse of grace and mercy for these rich blessings;—to give him no rest, till he make Jerusalem a name and a praise in the earth.

There are set times to favor Zion; and the period had now come, when she should lengthen her cords and strength-

The Spirit.

JOHN x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

ACTS ix. 1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven:

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks.

6. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8. And Saul rose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

en her stakes, and break forth on the right hand and on the left. Paul must be sent far hence, to bear the Redeemer's name before Gentiles and kings; and if he will not obey the *first call*, he must be "*apprehended*" by a power from heaven which he can no longer resist.

When Jesus purposes to bring his people nigh to himself, and to make greater discoveries to them of his own glory, he makes them feel their deep poverty;—the famine which is in their own souls when not in the enjoyment of his presence. But such is their carnal self-confidence, and distrust of his love and mercy, that, not until they are ready to perish, will they seek his face.

11. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind all that call on thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16. For I will shew him how great things he must suffer for my name's sake.

The Letter.

8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9. I will be surely for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10. For except we had lingered, surely now we had returned this second time.

11. And their father Israel said unto them, If *it must be* so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:

12. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry

The Spirit.

REV. v. 5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

ACTS ix. 26. And when Saul was come to Jerusalem, he essayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28. And he was with them coming in and going out at Jerusalem.

29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

it again in your hand; peradventure it was an oversight.

13. Take also your brother, and arise, go again unto the man:

14. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

15. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

NOTE.

Judah here takes precedence of his brethren in interceding and prevailing for the sending forth of Benjamin, at the call of Joseph. He even pledges himself a surety for the issue of the matter. So the "*Lion of the tribe of Judah*" prevails to open the book of the divine purposes, "*and to fulfil the word of God, even the mystery which hath been hid for ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles,*" &c. Jacob is constrained to consent that Benjamin should go, but gives orders for taking *double money*, and also a present, to *propitiate* the governor of Egypt. In this we see exemplified the deep-rooted notion which prevails even in the church, of rendering an equivalent for grace received,—a propitiatory sacrifice or penance,—thus making peace, not by the blood of the cross, but by the deeds of the law. This voluntary humility and will-worship, was what influenced the *believing Pharisees*, in the 15th chapter of Acts, to urge that it was needful to circumcise the Gentile converts, and command them to keep the law of Moses.

30. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

xv. 5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9. And put no difference between us and them, purifying their hearts by faith.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Mic. vi. 6. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

The Letter.

BENJAMIN BROUGHT TO JOSEPH.

16. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready: for *these* men shall dine with me at noon.

17. And the man did as Joseph bade: and the man brought the men into Joseph's house.

18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19. And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20. And said, O sir, we came indeed down at the first time to buy food:

21. And it came to pass, when we came to the inn, that we opened our sacks, and behold, *every* man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23. And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

25. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26. And when Joseph came home, they brought him the present which was in their hand into the house, and

The Spirit.

THE YOUNGER SON BROUGHT TO HIS FATHER'S HOUSE.

LUKE xv. 11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

* * * * *

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23. And bring hither the fatted calf, and kill *it*; and let us eat and be merry:

24. For this my son was dead and is

bowed themselves to him to the earth.

27. And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28. And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

29. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30. And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31. And he washed his face, and went out, and refrained himself, and said, Set on bread.

32. And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33. And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

NOTE.

It cannot be doubted that the two *parables*, here placed as analogous with each other, have both allusion to one and the same event. The discrepancies that occur, are the result of the different circumstances that were connected with their being called forth. The parable from Luke was not simply a *prediction*, but was intended to teach the nature of

alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in; therefore came his father out, and entreated him.

29. And he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me; and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

self-righteousness, and expose the conduct of the Jews in their high esteem of themselves while they despised others; also, that the dealings of God with them would be widely different from their expectations, and would reprove their pride and selfishness.

The parable of Benjamin, while it predicted and prefigured the same event,—the calling in of the Gentiles,—had, besides, many other things connected with it. The twelve witnesses must be prepared to testify to the *household of Jacob*, that Joseph *was yet alive*; and that he was governor of the land of Egypt. Neither of these things would be credited but upon the most re-

liable testimony. In addition to the necessity of the number twelve to complete the apostleship, it was most likely that Benjamin would be more familiar with his *own brother*,—better recognize his person, and be able with greater certainty to identify him, under these new and strange circumstances.

So much for the type. The antitype

must also be accredited by the most infallible proofs. All that had been written and predicted of the Messiah, must be fulfilled in *him*. Among these things was, that he should not only “restore the preserved of Israel,” but that he should be “*a light to lighten the Gentiles.*”

CHAPTER XLIV.

The Letter.

1. And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

NOTE.

In order to see the symbolical and mystical meaning of this strange act of Joseph in his conduct towards Benjamin; and also to find an analogy to it in the history of Paul and his ministry, we must look, not merely at the act itself, but to the design and intention of it. The twelve witnesses that were chosen to preach the everlasting gospel, must be prepared and instructed for the great work. All, excepting Paul, had been favored with personal intercourse with Christ during his public ministry, so that they could say, “*That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you.*”

To supply the lack of this special training, it is supposed by some, that Paul, after his miraculous conversion, was privileged with the immediate personal teaching of Christ during the three years which intervened between his baptism by Ananias, and his going up to

The Spirit.

2 COR. xii. 1. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth:) such a one caught up to the third heaven.

3. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth ;)

4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

6. For though I would desire to glory I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

Jerusalem to confer with the other apostles. This idea is thought to be *intimated* in the first chapter of Galatians. That he was made "*eye-witness*" of the resurrection of Jesus from the dead, on his memorable journey to Damascus, is not disputed. At any rate we may suppose that every deficiency he might suffer from being "*born out of due time*," was amply supplied by the abundant revelations made to him, as recorded in 2 Cor. xii. It is also evident from the whole history of this apostle, that a "*thorn in the flesh*" was needful, "lest he should be exalted above measure."

Equally needful was it that Benjamin, who so clearly typifies this apostle, should at this very time, experience a similar discipline. He had just been made the object of special favor by the governor of Egypt, and when they were all fed from his table, Benjamin's mess was *five times as much as the rest*, though he was the youngest and least of all. In addition to this, had he been suffered to reach his father's house, there to discover the *silver cup*, and to conclude that he had been further distinguished

9. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong.

11. I am become a fool in glorying : ye have compelled me : for I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing.

12. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

above them all by this signal gift, would not Benjamin have been in danger of *glorying above measure* over his less favored brethren?

The Letter.

3. As soon as the morning was light, the men were sent away, they, and their asses.

4. And when they were gone out of the city, *and not yet far off*, Joseph said unto his steward, Up, follow after the men ; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good ?

5. Is not this *it* in which my lord drinketh, and whereby indeed he divineth ? ye have done evil in so doing.

6. And he overtook them, and he spake unto them these same words.

7. And they said unto him, Wherefore saith my lord these words ? God forbid that thy servants should do according to this thing :

8. Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Ca-

The Spirit.

2 COR. xi. 22. Are they Hebrews ? so *am I*. Are they Israelites ? so *am I*. Are they the seed of Abraham ? so *am I*.

23. Are they ministers of Christ ? (I speak as a fool,) I *am more* ; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24. Of the Jews five times received I forty *stripes* save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ;

26. In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own countrymen*, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren ;

naan : how then should we steal out of thy lord's house silver or gold ?

9. With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bond-men.

10. And he said, Now also let it be according unto your words : he with whom it is found shall be my servant ; and ye shall be blameless.

NOTE.

How admirably suited are the methods of divine wisdom, to bring back to the feet of sovereign mercy and grace, such as, by reason of unusual manifestations of favor, are tempted to forget what manner of persons they are.

It was not strange that such an one as Paul,—taken to the *third heaven*, and listening to words not lawful for man to utter,—regaled from the *Master's own cup*, and fed from his own table, should be in danger of being “exalted above

27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29. Who is weak, and I am not weak ? who is offended, and I burn not ?

30. If I must needs glory, I will glory of the things which concern mine infirmities.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

measure,” and that a “thorn in the flesh” should be needful for him. His divine Master knew exactly how to administer the antidote to such dangerous influence.

The Letter.

11. Then they speedily took down every man his sack to the ground, and opened every man his sack.

12. And he searched, and began at the eldest, and left at the youngest : and the cup was found in Benjamin's sack.

13. Then they rent their clothes, and laded every man his ass, and returned to the city.

14. And Judah and his brethren came to Joseph's house, (for he was yet there :) and they fell before him on the ground.

15. And Joseph said unto them, What deed is this that ye have done ? wot ye not that such a man as I can certainly divine ?

16. And Judah said, What shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold we are my lord's servants, both we, and he also with whom the cup is found.

The Spirit.

Rom. xi. 18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear :

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *his* goodness : otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graff them again.

24. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall

¶ 17. And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18. Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, and buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

28. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30. Now therefore when I come to thy servant my father, and the lad be

these, which be the natural *branches*, be grafted into their own olive-tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

Rom. xi. 1. I say then, Hath God cast away his people? God forbid, For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7. What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded,

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10. Let their eyes be darkened, that

not with us; (seeing that his life is bound up in the lad's life ;)

31. It shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32. For thy servant became surely for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33. Now therefore, I pray thee, let thy servant abide instead of the lad a bond-man to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

NOTE.

This figure of the "cup" may not only refer to the case of Paul, and his pecu-

they may not see, and bow down their back always.

liar and distinguished favors, but also to the temptation to which the Gentiles were exposed, of *boasting* against the natural branches, which were cut off, that they might be grafted into the olive tree. They needed to be instructed and admonished upon the wisdom and goodness of God in this arrangement, that they might "not be *high-minded, but fear*," lest they also be cast away.

The gospel net brings into the visible kingdom *both good and bad*; but as it was with the ancient covenant people, so will it be under the new covenant; every branch *professionally* in the vine, but which brings forth no fruit, "*he taketh away*." Empty "carcasses" will always fall in the wilderness, for they can never enter "*his rest*."

CHAPTER XLV.

The Letter.

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud; and the Egyptians and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

NOTE.

The two-fold character of the brethren of Joseph, as representing the *twelve witnesses*, and also the *Jewish nation* in their crucifying the Lord of glory, must be kept in view, in order to understand

The Spirit.

Rom. xi. 14. If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of *them be*, but life from the dead?

16. For if the first fruit *be* holy, the lump *is also* *holy*: and if the root *be* *holy*, so *are* the branches.

17. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

* * * * *

27. For this *is* my covenant unto them, when I shall take away their sins.

the analogy of this type with spiritual things. Sometimes the one figure is alluded to and sometimes the other.

The manifestations of Jesus to his people, are wholly aside from the world. A stranger intermeddleth not with their joys, neither comprehendeth the union and fellowship that exist between them.

The short address of Joseph is full of meaning. "*I am Joseph; doth my father yet live?*" It involves everything of interest both to himself and them. "*I am Joseph,*" whom ye crucified—who was dead and is alive, and lives for evermore,—lives that you may live also,—reigns and rules that you may enjoy all the benefits and blessings that are at his disposal. "*Does my father yet live?*" Are my people, the church, which I purchased with my blood, enjoying peace and prosperity? have they been fed and nurtured with the provisions of my house, and are they in health and safety; growing in grace, in wisdom, and knowledge?

28. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.
 * * * * *

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord? or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

36. For of him, and through him, and to him *are* all things: to whom *be* glory for ever. Amen.

ZECH. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

The Letter.

4. And Joseph said unto his brethren, Come near to me, I pray you: and they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8. So now *it was not you that sent*

The Spirit.

ACTS iii. 17. And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

ISA. xliv. 21. Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my

me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

NOTE.

The veil has been rent, that separated you from the love and fellowship of your brother. The *coat of many colors*, that ye saw and hated, no longer divides between us. You can draw nigh, in full assurance of my love, for it was not you that did it;—I freely gave myself to die; “No man took my life from me, but I laid it down of myself.” “My Father sent me before you to preserve you a *posteriority*,—and save much people alive, as it is this day.”

“All power in heaven and earth is committed unto me;”—“Ask what ye will, and it shall be done unto you.” “All things are yours;”—for I am yours, and in me ye have all the riches of grace and glory—all that pertains to the life that now is, and that which is to come. Do not imagine ye could have had any power over me, had it not been given you from above. Remember ye not my *dreams*?—what is written in the prophets concerning me, that it needs must be that Christ must suffer, and rise again from the dead, that the scriptures might be fulfilled? “*It was not you that sent me hither, but God*;”—so it was “the determinate counsel and foreknowledge of God” that delivered his best beloved Son into the hands of his murderers! Vain man, in his wisdom, imagines that it was the unforeseen exigency of the case, that induced the Father to make this sacrifice! That it was to prevent the entire subversion of his original plan, that he resorted to such a remedy for an unlooked-for evil! But how does the testimony of divine truth pour contempt upon the blind presumption of such reasoners!

servant: O Israel, thou shalt not be forgotten of me.

22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23. Sing, O ye heavens; for the Lord hath done *it*; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

24. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb; I am the Lord that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26. That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof;

27. That saith to the deep, Be dry, and I will dry up thy rivers.

HEB. x. 16. This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now, where remission of these *is*, there *is* no more offering for sin.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21. And having a high priest over the house of God;

22. Let us draw near with a true heart, in full assurance of faith, having

The Letter.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11. And there will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast come to poverty.

NOTE.

The true bread of life is now dispensed to the household of Israel; pardon and peace, repentance and remission of sins, through a risen and exalted Saviour! The twelve are charged with their high commission—to proclaim to the ends of the earth, that *Joseph is yet alive*; “That same Jesus whom ye crucified, is made both Lord and Christ.” “*Therefore repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to them that are afar off, even as many as the Lord thy God shall call.*” “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, *In thee and in thy seed shall all the kindreds of the earth be blessed.*” “For other sheep I have, which are not of this fold; them also I must bring, that there may be one fold and one shepherd;” and “Ye shall all be brought nigh by the blood of Jesus, and become fellow-citizens with the saints, and of the household of God.”

our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of *our* faith without wavering; for he is faithful that promised.

The Spirit.

MARK xvi. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned.

ISA. xlv. 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and *there is* none else.

23. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24. Surely, shall *one* say, In the Lord have I righteousness and strength: even to him shall *men* come; and all that are incensed against him shall be ashamed.

25. In the Lord shall all the seed of Israel be justified, and shall glory.

ACTS x. 36. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37. That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him.

* * * * *

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43. To him give all the prophets witness, that through his name who-

"Nor is there salvation in any other; for there is none other name under heaven, given among men, whereby ye can be saved."

The purpose of Joseph was to bring all his father's household to himself, that they might be nourished by his own hand, and partake of that riches and honor which had been awarded to him. So also it was the Father's will, and "according to his good pleasure which he purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

There were *five* years of famine yet remained, when the proclamation was sent out to the house of Israel. The times and seasons are not made known to men, but this period has, doubtless, reference to that in which the gospel should be preached unto all nations for a witness, and then shall the end be.

soever believeth in him shall receive remission of sins.

JER. xxxi. 6. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

7. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

8. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither.

9. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my first-born.

Isa. iv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.

2. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

The Letter.

12. And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that

The Spirit.

ACTS ii. 31. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

32. This same Jesus hath God raised up, whereof we are all witnesses.

ye have seen: and ye shall haste, and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

NOTE.

We have before seen that all the brethren except Benjamin were eye-witnesses of that which was typically the death of Christ; and also, that they had all seen him *alive* the first time they came into Egypt, except this *younger brother*; and now he also beheld him, and was ready, with the rest, to testify accordingly. This applies to the case of Christ and his apostles; Paul being the last to behold him.

In all this narrative, Joseph manifests a special regard to Benjamin. Reason will say—it is very natural that he should love his *own* brother, born of his mother, better than those born of another woman. But we look beyond the *natural*, and would seek for the spiritual reason for this peculiar regard. And here all we can do to arrive at the fact is to resolve it into the same case of which Jesus says, “Even so, Father, for so it seemeth good in thy sight.” It surely was not because the antitypical Benjamin—whether we consider this to be the Gentiles, or the apostle of the Gentiles—was better deserving of the favor of his divine Master, than the others. *He* was a persecutor and a blasphemer; and *they* wasted his substance in riotous living. But Paul says, “*By the grace of God I am what I am.*”

The weeping of Joseph over Benjamin, was an expression of joy and love; but when he also wept upon all his brethren, there was a mingled feeling of pity and compassion, with the natural affection and sympathy of a brother. In like manner, while Jesus rejoiced over his chosen and beloved disciples, as

iii. 15. And killed the Prince of life whom God hath raised from the dead; whereof we are witnesses.

LUKE xxiv. 38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he showed them *his* hands and *his* feet.

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fish, and of an honey-comb.

43. And he took *it*, and did eat before them.

ISA. xlili. 10. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11. I, even I, *am* the Lord; and besides me *there is* no saviour.

12. I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the Lord, that I *am* God.

ACTS xv. 47. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

COL. i. 27. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

the purchase of his blood, he wept in compassion over Jerusalem, in view of

the calamities that awaited that devoted city.

The Letter.

17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan ;

18. And take your father, and your households, and come unto me : and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19. Now thou art commanded, this do ye ; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20. Also regard not your stuff: for the good of all the land of Egypt is yours.

NOTE.

In every regulation of Joseph, and in all the arrangements of the kingdom, Pharaoh exactly coincides. They have but *one mind* in all things. Whatsoever Joseph directs, is done; Pharaoh only enforcing the command, and adding more particular instructions. This is consistent with what is written, "*I and my Father are one.*" Sometimes the gospel is termed "the gospel of the grace of God;" and sometimes it is called "*the gospel of his Son,*" or "*the gospel of Christ.*"

Again, Jesus has said, "No man cometh unto me, except the Father which sent me, draw him; and I will raise him up at the last day." "They shall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me." "In my Father's house are many mansions. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou

The Spirit.

ISA. lv. 2. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

EPH. ii. 4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sin, hath quickened us together with Christ; (by grace are ye saved ;)

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

7. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us, through Christ Jesus.

1 COR. i. 21. Therefore let no man glory in men: for all things are yours;

22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23. And ye are Christ's; and Christ is God's.

ISA. lxiv. 4. For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

EPH. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

JOHN xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word ;

lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them."

The Letter.

21. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22. To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

NOTE.

The angels, ministers, or messengers employed in the dispensation both of the law and the gospel, are sometimes called *chariots*, or *wagons*, as in the 17th verse of the 68th Psalm.

It was such chariots as these, and such gifts as are "given to every man (in Zion) to profit withal," that are alluded to by this figure. The gifts which are dispensed among the members of the mystical body of Christ, for the good of the whole, are wisely appointed by the Head of the church. Though there are a diversity of operations, yet are all equally needful; and no member, however lacking in honor, or comeliness, can be dispensed with, any more than the one upon which is bestowed more abundant honor. Benjamin as usual has "*more than they all.*" But the antitypical Benjamin was called to more abundant labor, and more abundant suffering, and was as much distinguished in these as he was in gifts.

Among the other things which he re-

21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one.

The Spirit.

Ps. lxviii. 11. The Lord gave the word; great *was* the company of those that published it.

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17. The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in Sinai*, in the holy *place*.

18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*.

19. Blessed *be* the Lord, who daily loadeth *us with benefits*, even the God of our salvation. Selah.

20. *He that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death.

21. But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22. The Lord said, I will bring again from Bashan; I will bring *my people* again from the depths of the sea:

23. That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24. They have seen thy goings, O God; *even* the goings of my God, my king, in the sanctuary.

25. The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26. Bless ye God in the congregations, *even* the Lord, from the fountain of Israel.

counts as being called to, is "*the care of all the churches.*" If we take into account that *five* only of the apostles are recorded as eminent laborers, we may suppose that Paul had the oversight of their works, and thus the *five changes of raiment.*

Israel also, as the representative of the church, receives at the hand of Joseph, abundance of gifts, "for the way." To the household of faith it is promised, "My God shall supply all your need, according to his riches in glory by Christ Jesus."

The Letter.

24. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26. And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28. And Israel said, *It is enough;* Joseph my son is yet alive: I will go and see him before I die.

NOTE.

A chief requisite in the testimony borne by the apostles was, that in all essential points they should agree together; not so minutely as to look like collusion and give the impression of plan and design, but that in all important matters they should speak one thing.

The transition from the deep despondency, which fell upon the disciples at the death of Christ, to the joyful news

27. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

28. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

1 COR. XII. 4. Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man to profit withal.

The Spirit.

1 COR. I. 10. Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

MATT. XXVIII. 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

JOHN XX. 25. Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

1 EP. JOHN I. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life;

2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;)

3. That which we have seen and heard declare we unto you, that ye also

of his being again alive, must have been overwhelming. With all his previous teaching, (the dreams of Joseph,) they understood nothing of the nature and design of his death; of course nothing of his resurrection. Therefore when the news was spread among them that their Lord was risen, and had been seen by many, it was not strange that they should doubt. When, however, the evidence became conclusive; especially when "*the promise of the Father*" (the waggons) was sent to endue them with power, and to bring them nigh, they no longer doubted; but boldly declared the things which had taken place; testifying both to Jews and Gentiles, that Jesus was both Lord and Christ.

"No man can call Christ Lord but by the Holy Ghost," whose special office it is to testify of him. The Spirit of Truth, the Comforter, takes of the things that are Christ's and shows them to his people, whereby they are enabled to say, "It is enough," "*I know that my Redeemer lives,*" and that I shall have life in his name.

may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

ISA. lii. 6. Therefore my people shall know my name: therefore *they shall know* in that day that I am he that doth speak: behold, *it is I.*

7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

CHAPTER XLVI.

The Letter.

1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here *am I.*

3. And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4. I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes.

NOTE.

Again Israel is found at *Beer-sheba*,

The Spirit.

ACTS i. 12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alpheus*, and Simon Zelotes, and Judas *the brother of James*.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

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44. And all that believed were together, and had all things common;

the *well of the oath*; for all that is done to establish and bless, to build up and extend Zion, at any time, or under any circumstances, is in accordance with the same *oath* and promise of God to Abraham, in which he *sware by himself*. For the covenant of peace was between them both—the Father and the Son; and not with man that should lie, or the son of man that should repent; and it was *given to Abraham by promise*: and not to him, as the father of the circumcision only, but of the uncircumcision also; that it might be sure to *all the seed*; not to that which is of the law only, but to that which is of the *faith of our father Abraham*. Hence all such, whether Jew or Gentile, are bidden to “*look unto Abraham their father, and unto Sarah that bare them*.”

And now that the *whole house of Israel* are to be gathered to *Shiloh*, whether in *Jerusalem* or in *Egypt*,—in heaven or in earth,—Jews or Gentiles;—they are reminded of the *well of the oath*; and that this is the word of the Lord, spoken in “*visions of the night*,”—but brought to pass in this gospel day of light and salvation.

“Joseph shall put his hand upon thine eyes,”—so the reign of the King of kings and Lord of lords shall extend throughout all ages; and when the testimony of the dispensation of the Spirit shall be closed and sealed for ever, and the mediatorial kingdom shall be given up to the Father, then shall the second Person in the Godhead, the Lamb that sits in the *midst* of the throne, be God over all, blessed for evermore; to whom every knee shall bow; and he shall receive blessing, and honor, and glory, and power, from every creature in heaven and in earth.

The Letter.

5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6. And they took their cattle, and their goods, which they had gotten in

45. And sold their possessions and goods, and parted them to all men, as every man had need.

46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

ii. 1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Isa. li. 12. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

13. And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

The Spirit.

GEN. xxxvii. 9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made obeisance to me.

10. And he told it to his father, and

the land of Canaan, and came into Egypt, Jacob, and all his seed with him :

7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8. And these are the names of the children of Israel which came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

9. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitish woman.

11. And the sons of Levi; Gershon, Kohath, and Merari.

12. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13. And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14. And the sons of Zebulun; Sered, and Elon, and Jahleel.

15. These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

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26. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six.

27. And the sons of Joseph, which were borne him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

NOTE.

The *house of Israel* were all numbered and brought out by name; to show that he who keepeth them is "strong in power," and therefore "not one faileth." None whose names are written in the book of life,—engraven on the breast-

to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

Isa. xl. 26. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.

Ps. cxxxix. 16. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

18. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

REV. xx. 12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

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15. And whosoever was not found written in the book of life was cast into the lake of fire.

Ex. xxviii. 17. And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18. And the second row shall be an emerald, a sapphire, and a diamond.

19. And the third row a ligure, an agate, and an amethyst.

20. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings.

21. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the en-

plate of the High Priest, and borne by him into the holy place for a memorial,—can ever be lost; for of these Jesus says, “*My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand.*”

But it must be remembered, that all this is said of Israel only as a *type*; “for they are not all Israel who are of Israel;” but the children of promise are counted for the seed. Yet are the spiritual Israel all *numbered* and called, and recorded *by name* in the Lamb’s book of life.

The Letter.

28. And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him, and he fell on his neck, and wept on his neck a good while.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

NOTE.

“It was eminently the tribe of Judah which was chosen to direct the house of Israel to Christ. This tribe were to be specially and miraculously preserved till Shiloh came, to whom the gathering of the people should be. When, therefore, Jesus was born in Bethlehem of Judah, as “king of the Jews,” to assume the sceptre of his father David, he was obviously identified with the *Shiloh* of this prophecy. As the “*Lion of the tribe of Judah,*” he opened the sealed book of the mysteries of God,—made manifest what had been hid for ages,—which had been testified by the prophets, and were now revealed to the church.

But it was not enough that Joseph sent Judah to direct the face of Jacob to Goshen. He made ready his chariot, and went himself to meet his father, and

gravings of a signet; every one with his name shall they be according to the twelve tribes.

* * * * *

29. And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

The Spirit.

Ps. lxviii. 17. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, *as in Sinai*, in the holy *place*.

LUKE ii. 25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.

27. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now lettest thou thy servant depart in peace, according to thy word:

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all people;

32. A light to lighten the Gentiles, and the glory of thy people Israel.

Ps. lxviii. 3. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4. Sing unto God, sing praises to his name: extol him that rideth upon

presented himself before him. So, also, had Jesus granted to his people only outward testimony,—the evidence of the best attested facts,—they would have remained still afar off in unbelief. Had it not pleased the Father to reveal his Son *in them* as well as *to them*, they could never have been able to “rejoice with joy unspeakable and full of glory.” Had Simeon received no divine and spiritual testimony, “that he should not depart till he had seen the salvation of God,” he could not so confidently have rejoiced over the infant Jesus, as the accomplishment of that promise.

This coming forth of Joseph to meet his father, may also have allusion to the promise of Jesus to his disciples, when he sent them forth to preach in all the cities, “*whither he himself would come;*” “for,” said he, “ye shall not have gone over the cities of Israel till the Son of man be come.”

the heavens by his name JAH, and rejoice before him.

5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

7. O God, when thou wentest forth before thy people, when thou didst march through the wilderness: Selah:

8. The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel.

9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

* * * * *

19. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

The Letter.

31. And Joseph said unto his brethren, and unto his father’s house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father’s house, which were in the land of Canaan, are come unto me.

32. And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34. That ye shall say, Thy servants’ trade hath been about cattle from our youth even until now, both we and also our fathers; that ye may dwell in the land of Goshen: for every shepherd is an abomination unto the Egyptians.

The Spirit.

JOHN xiv. 2. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

xvii. 14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

xv. 18. If the world hate you, ye know that it hated me before it hated you.

Note.

Jesus not only redeems his people by his blood, and bestows upon them the hope of everlasting life, but he also provides for their welfare in this life. Especially he takes care that they are kept from the pollutions of the world. One of the methods of his grace for this purpose, is to separate them from the ungodly by the very nature of their high calling; which is in itself so distasteful to the natural heart, that it desires no fellowship with them. The more clearly and decidedly the believer makes known to the world the true spirit and character of his religion, the greater will be the barrier between him and the ungodly. He must not only be "*crucified to the world*," but the world must be "*crucified to him*,"—must hate him as it did his Lord; and then, each will preserve his proper place. A shepherd was an abomination to the Egyptians, and they desired no fellowship with them; and just so far as the disciples of Christ manifest the spirit of their divine Master, they will be hated and avoided by the world. There is no communion between light and darkness.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

2 COR. vi. 14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 TIM. i. 8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

CHAPTER XLVII.

The Letter.

1. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and behold, they are in the land of Goshen.

2. And he took some of his brethren, even five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren, What is your occupation ? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4. They said moreover unto Pharaoh, For to sojourn in the land are we come : for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen.

NOTE.

There are always some few that are "burning and shining lights" in the church, and do honor to their profession. Such are always honored by their divine Master in being called to signal duties, and to fill signal offices in Zion, as samples of the grace of God. These all declare that they have here no continuing city, but that they seek one which is to come, even as these five brethren of Joseph declare to Pharaoh that they had no pasture for their cattle, and that it was the *famine* which brought them to seek a dwelling in Goshen.

It may be the case that *five* only of Joseph's brethren were presented to Pharaoh, to show that *five* of the apostles were *true men*, and not the others. It is evident that only five of the first twelve, are recorded as active laborers in the vineyard.

Joseph, in all that he did for his fa-

The Spirit.

JOHN xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me are of thee :

8. For I have given unto them the words which thou gavest me ; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

10. And all mine are thine, and thine are mine ; and I am glorified in them.

* * * * *

13. And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

1 COR. v. 20. Let every man abide

ther's house, communicated and advised with Pharaoh, even as Jesus did nothing without the Father. He says to his people, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." The mansions prepared for them were in the Father's house. For as Pharaoh had given all into the hands of Joseph, so all the riches of grace and glory that had been treasured in Jesus, were for his people, and bestowed freely for his sake.

The Letter.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee :

6. The land of Egypt is before thee ; in the best of the land make thy father and brethren to dwell ; in the land of Goshen let them dwell ; and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh : and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How old art thou ?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years : few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

NOTE.

No good thing does God the Father withhold from his people; those who come unto him by Jesus Christ; and while they are made partakers of the riches of grace, they render the praise and the blessing to the God and Father of our Lord and Saviour Jesus Christ, who has made them meet to be partak-

in the same calling wherein he was called.

21. Art thou called *being* a servant ? care not for it ; but if thou mayest be made free, use it rather.

22. For he that is called in the Lord, *being* a servant, is the Lord's freeman : likewise also he that is called, *being* free, is Christ's servant.

23. Ye are bought with a price ; be not ye the servants of men.

24. Brethren, let every man wherein he is called, therein abide with God.

The Spirit.

ISA. xxv. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it.

9. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation.

PS. lxxxiv. 10. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11. For the Lord God is a sun and shield : the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly.

12. O Lord of hosts, blessed is the man that trusteth in thee.

ISA. lxv. 9. And I will bring forth

ers of these gifts. They are also constrained by the mercies of God to render themselves a living sacrifice to his service.

Pharaoh inquires of Jacob, How old art thou? The answer of Jacob, that he "had not attained unto the days of the years of the life of his fathers," alludes to the comparative shortness of the period since the dispensation of the Spirit or gospel had been established. It was like the *one day in seven* which God blessed and sanctified to his own use and service. But this *one day of gospel rest*, though at this time but just commenced, was never to end. Its "sun should no more go down, neither should its moon withdraw itself; for the Lord should be its everlasting light," &c.

Jacob is set before Pharaoh and blesses him. And it is also written, "Now to him who is of power to establish you according to my gospel and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;) to God, only wise, be glory through Jesus Christ, for ever. Amen."

And again, "Blessed be the God and Father of our Lord and Saviour Jesus

a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

COL. i. 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22. In the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight;

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

The Letter.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread according to *their* families.

NOTE.

As Joshua gave Israel possession of the land of Canaan, after all their journeys in the wilderness; and as Joseph gave them possession of the land of Egypt, "*the best of the land*," so Jesus,

The Spirit.

1 PET. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

* * * * *

9. Receiving the end of your faith, even the salvation of *your* souls.

10. Of which salvation the prophets

the Captain of their salvation, the Lamb that was slain to redeem them out of every nation, kindred, and tongue, has given them "*an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all that are kept by the power of God, through faith unto salvation.*"

To this inheritance they were begotten again, to a lively hope by the resurrection of Christ from the dead. As he lives they shall live also; for he gave himself for them, that they might have life, and have it more abundantly.

From its divine Head is the church of Christ nourished. Every branch of the living vine draws its vital sustenance from the root, and all its vigor and fruitfulness is dependent upon the strength and life thus ministered.

The inheritance of the saints has respect not only to the heavenly rest and glory after death, but to all the blessings of grace in the wilderness. For when the apostle describes the new covenant state of things, as compared with the first dispensation, he speaks of the heirs of the kingdom as *already come* to their possession. "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

have inquired and searched diligently, who prophesied of the grace *that should come unto you.*

11. Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

EPH. iv. 16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

iii. 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Letter.

13. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine.

14. And Joseph gathered up all the money that was found in the land of

The Spirit.

ISA. ix. 2. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

ROM. iii. 9. What then? are we better than they? No, in no wise: for we

Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

NOTE.

When the gospel of the kingdom was first proclaimed, it was the period spoken of by the prophet, "*darkness shall cover the earth, and gross darkness the people.*" "*There was no bread in all the land,*" or, in other words, "there was none righteous, no, not one; there was none that understandeth; there was none that seeketh after God; they were all gone out of the way; they were together become unprofitable."

"Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought." And precisely what the corn of Joseph was to these lands, is the preaching of the gospel among men. We have already seen that the household of Israel received their corn "*without money or price,*" but the Egyptians were obliged to *pay* for all they received. Human reason will reply, "All this is very natural; Joseph would of course make a difference between the Egyptians and his own brethren, and his father's house; especially as the corn was all his own; he having provided it, and without him was not anything prepared that was prepared; so that had it not been for Joseph, all flesh would have perished with famine. Surely the Egyptians had no claim upon him, but his own brethren, *had they known who he was, and in what manner he would treat them,* would have gone to him with the greatest confidence of being freely supplied. Besides, he declares to them that God had sent him before them for this *very purpose!*"

All this is very well, and a true statement of the case; if the same reasoning is only allowed in the *antitype*. The blessings of the everlasting covenant were all prepared, and wholly committed to the Lord Jesus Christ, as of right his own, and with the express stipulation that they were *prepared for his people*,—those whom his Father had given him—the sheep for whom he laid

have before proved both Jews and Gentiles, that they are all under sin;

10. As it is written, There is none righteous, no not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.

* * * * *

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God, *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23. For all have sinned and come short of the glory of God;

24. Being justified freely by his grace, through the redemption that is in Christ Jesus:

25. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

2 COR. ii. 15. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish.

16. To the one *we are* the savor of death unto death; and to the other the savor of life unto life: and who *is* sufficient for these things?

MATT. xxiv. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.

down his life—the church which he purchased with his own blood—the members of his own body, of his flesh, and of his bones. Where then is the injustice of his dispensing them accordingly? At the same time, if there are *others*,

who by law and justice, would have been cut off from the earth at once, but who are suffered to live upon the bounty of the king, because he has need of them, *why should they not pay for what they receive?*

The Letter.

15. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17. And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.

18. When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies and our lands:

19. Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give *us* seed, that we may live, and not die, that the land be not desolate.

20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

NOTE.

All men are either under the law or under grace. The language of the law is, "Pay that thou owest,"—even "the uttermost farthing." "Cursed is every one that continueth not in all things

The Spirit.

MATT. xviii. 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

v. 25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

ROM. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

GAL. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12. And the law is not of faith: but, The man that doeth them shall live in them.

ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ,

written in the book of the law to do them." "The soul that sinneth, it shall die." All men have sinned, and therefore, by the law, all are under the curse. And unless delivered from "the law of sin and death," by the "law of the Spirit of life in Christ Jesus," they must remain forfeited, soul and body, to divine justice. If they are permitted to have a *reprieve* from the speedy execution of the sentence of death, they owe this reprieve, together with every favor of a common providence, wholly to the fact that Jesus Christ has a purpose to accomplish in the redemption of his people; and until that purpose is fully effected, he has need of the ungodly, as instruments of his will, in bringing about and fulfilling his designs. For this reason, his mediatorial office is effectual in their behalf, so far that they are suffered to live, and to enjoy the common favors of this life, so long as the Lord has need of them. In this sense, and no other, did Jesus die *for all*

and not by the works of the law: for by the works of the law shall no flesh be justified.

men. He died for them all, just as Joseph died, or suffered, for the Egyptians. That he *did not die* for them, as he did for Israel, is most apparent, when he says to his brethren, "God sent me before you to *preserve you a posterity* in the earth, and to save *your lives* by a great deliverance;"—which language accords with all that is predicted of the purpose of Christ in dying for his people. And again, it is also apparent by the very different manner in which the benefits of his death and exaltation are appropriated to Israel and to the Egyptians. To Israel is *freely* given the *best of all the land of Egypt*, with all other things needful; for Joseph himself *sustained* them. Whereas the Egyptians, though they did share the corn, yet became bond-slaves to Pharaoh in return for such a favor.

The Letter.

21. And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22. Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23. Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

The Spirit.

1 JOHN ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

1 COR. ix. 13. Do ye not know that they which minister about holy things live *of the things* of the temple, and they which wait at the altar are partakers with the altar?

EZK. xviii. 19. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon

25. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

NOTE.

By this it appears that the dispensation of corn to the Egyptians, was the means of removing them away from Joseph as far as the east is from the west, instead of bringing them nigh, as was the case with Israel. This is always the effect of a preached gospel upon the wicked, when not accompanied by the power of the Holy Spirit. It estranges, alienates, and divides between the righteous and the wicked. It is the "witness" which either justifies or condemns; which is a "savor of life unto life, or of death unto death." This fact is exemplified by the preaching of Peter on the day of Pentecost, and that of Stephen shortly after. They both preached the same gospel, but in the first case the word was made effectual by the Spirit, and in the other it was not. Peter's sermon was blessed to the conversion of three thousand souls; but Stephen's hearers took up stones and stoned him!

It appears that the priests were exempt from the general rules of Joseph's administration. They had a portion from Pharaoh; and we are told, both in the law and in the gospel, that "they who serve the altar, shall live of the altar." But the word priests may be rendered *princes*, or heads of the people. This may, therefore, allude to the fact that the rulers of the darkness of the world, who rule in the hearts of the children of disobedience, and blind their minds to the gospel, have no part or lot in the gospel, or the benefits of the mediatorial kingdom and reign of Christ, but receive their portion from God, as described in Isa. xxx. 33.

The next regulation of Joseph's reign,

30

him, and the wickedness of the wicked shall be upon him.

21. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

24. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; or his iniquity that he hath done shall he die.

was to give seed to those whose lands were forfeited to Pharaoh, and require them to raise food for themselves. Alas! for those on whom this decree, in its true spirit and meaning, is imposed! Their condition may be seen in the chapter from Ezekiel, which is here quoted, where God addresses them on their own ground, and takes them in the snare of their own self-righteous deceivings.

The Letter.

26. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

27. And Israel dwelt in the land of Egypt, in the country of Goshen: and they had possessions therein, and grew, and multiplied exceedingly.

28. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years.

Note.

Under the first testament, whose terms were, "this do and thou shalt live," a tenth part of all the increase was the Lord's. If the gospel requires twice as much, from all who are so blind as to venture entering into such a bond, where even their own persons are declared forfeited, and where all that is allowed them is a matter of mere bounty, it surely is no marvel if they are found bankrupt! If, under the law, which dealt solely upon the principle of works, nine-tenths of all they gained was their own, and yet at the time of reckoning it was found they had gained nothing or all, but were brought in debtors and *mothers of God* by the tenor of their own covenant, how much less by the new covenant, which is not of *works but of faith*, can they expect to render double!—when, too, nothing is accepted or will pass current, but that which comes from the treasury of Joseph!

Under such a state of things, their wisdom would be to submit at once, as being already debtors and nothing to pay, instead of going about to establish a fund of their own, upon a hopeless risk. They should "reap from their own works"—and not ignorantly go about to establish their own righteousness instead of submitting to the righteousness of God.

But while the people of Egypt were in the state of degradation, Israel had possessions, and riches, and had need of

The Spirit.

Eze. xviii. 27. Again, when the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall sure his soul alive.

28. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live; he shall not die.

29. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Act. xvii. 30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

33. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Isa. II. 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy: and sorrow and mourning shall flee away.

Mal. iii. 18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

nothing—because their dependence was wholly upon Joseph. Out of his fulness they all received, and by his power, nourished and strengthened, they grew and increased and multiplied; for they lived by faith.

Jacob lived in Egypt till all these things were accomplished;—till all the elect household were gathered “in one,” and established in their heritage;—and

until all the land of Egypt, except Goshen, had become forfeited to Pharaoh, and all the men of Egypt had become bondmen to Pharaoh, by reason of the corn of Joseph! In like manner it is written, “This gospel must first be preached to all nations for a witness, and then shall the end be.”—“He that believeth, shall be saved; and he that believeth not, shall be damned.”

The Letter.

20. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30. But I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place: and he said, I will do as thou hast said.

31. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

NOTE.

And now had been fulfilled that which is written—“*That in the dispensation of the fulness of time, he might gather together in one, all things in Christ,*” &c. In the accomplishment of this purpose, Jacob had been mightily active. From the moment when he was declared to be the *first-born*, and typically “a priest for ever after the order of Melchizedee,” he is sent forth as “the anointed” of the covenant, to raise up the *seed of Abraham*, seal the heirs of promise, and redeem them from the bondage of the law. As the living power of the “*dispensation of the Spirit*,” he had brought life and immortality to light, laid the foundation-stone of Bethel, and brought together and built up the lively stones of the spiritual temple, and then took up his abode there, to live in them, and walk in them, as the bond of union of the entire household of God. Lastly, he

The Spirit.

1 Cor. xv. 24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

27. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29. Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30. And why stand we in jeopardy every hour?

31. I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

* * * *

45. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

46. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

* * * *

had brought this *entire household* to Joseph (Jesus) as their lord and king, to rule over them for ever.

The special office work of the third Person of the Godhead being thus finished, he lays down the *mortal manifestation* of himself to men, as his fathers had done. The time had come for *Jacob to die*;—for the “*record*” or *witness of the three in heaven*, to cease; that God may be all in all. But the *three* must never cease to be *one*; and Jacob must, by the *oath* of the covenant, be buried in Machpelah, and not in Egypt.

If this era of the typical history correspond to that spoken of in 1 Cor. xv. 24, it may be objected, that it is there declared, “*the kingdom shall be delivered to God, even the Father*,”—whereas, in the type it is now left in the hands of the Son. To this seeming difficulty, we reply that the title of *Father* is specially ascribed to God as the great original source or mover of the plan of grace, and that of Son, to him, as having accomplished this purpose or plan: therefore, when the work of redemption should be finished, and no more mediation or priestly intercession needful, this title, intimating a *presiding* and directing power, is laid down, and God is one. But it must be remembered that the title of *Father* belongs equally to Christ with that of *Son*, and that the delivery

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting? O grave, where is thy victory?

56. The sting of death is sin; and the strength of sin is the law.

57. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

of the kingdom is only the laying down equally of both, in the union of all in Him who is “*the first and the last*,”—“*the beginning and the end*,” and fills the *throne of God and the Lamb*.

CHAPTER XLVIII.

The Letter.

1. And it came to pass after these things, that *one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

The Spirit.

ROM. viii. 23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24. For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

ISA. xxv. 8. He will swallow up

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, *for an everlasting possession.*

5. And now, thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are mine:* as Reuben and Simeon, they shall be mine.

6. And thy issue, which thou begettest after them, shall be thine, *and shall be called after the name of their brethren in their inheritance.*

NOTE.

Before the reign of Jesus could wholly lay aside its mediatorial character, there remained two things yet to be accomplished under the *dispensation of the Spirit.* The first of these was the *adoption* of the two sons of Joseph by Jacob, and the instalment of them among the *twelve* as Reuben and Simeon. For this last act, Jacob is represented as strengthening himself on the bed of death; typically the strengthening of the church in its struggle with the king of terrors. "*The last enemy which shall be destroyed is death;*" and the intimation of this truth is the last act of Jacob. In claiming the two sons of Joseph, who were born to him after his typical resurrection from the dead, Jacob virtually declares that the church do not receive in the present life the full "*redemption of the purchased possession,*" but only an "*earnest of it;*" and that those who have "*the first-fruits of the Spirit, groan within themselves, waiting for the adoption, even the redemption of the body.*"

As these two sons of Joseph were now adopted by Jacob, and placed among the *twelve*, it was to serve as a token, that the bodies of the saints, left for a time "*subject to vanity,*" should finally be adopted into the family of the first-born whose names are written in heaven, and made like unto the glorious body of their ascended Lord.

death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it.*

9. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the Lord; we have waited for him, we will be glad and rejoice in his salvation.

1 COR. xv. 17. And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, *and become the first-fruits of them that slept.*

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy *that* shall be destroyed *is* death.

EPH. i. 12. That we should be to the praise of his glory, who first trusted in Christ.

13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

The Letter.

7. And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath : and I buried her there in the way of Ephrath, the same *is* Bethlehem.

8. And Israel beheld Joseph's sons, and said, Who *are* these ?

9. And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

NOTE.

^E Bethlehem of Judah was spoken of by prophets as the place whence should come the Governor who should rule Israel, or the united kingdom of Israel and Judah, or Jews and Gentiles. Therefore, before reaching that place, Rachel, in her single character of the *daughter of Zion*, must die, or cease to be.

David, speaking in prophetic vision of an habitation for the mighty God of Jacob, says, "Lo, we have heard of it at Ephratah :" from thence should the tabernacle arise where should rest the ark of his strength.

Jacob, in speaking of adopting the sons of Joseph, adverts to this prophecy, and then, as if keeping hold of the links in the chain of its complete fulfilment, he asks of Ephraim and Manasseh, " Who are these ?" "who hath begotten me these ?" as if the valley of dry bones, the "*whole house of Israel*," rose up in vision before him from their spiritual graves, to become a temple for the mighty God of Jacob !

Ephraim and Manasseh united under the hand of Jacob in one blessing, (only Ephraim being placed before Manasseh,) points us to the 19th verse of Ezk. xxxvii. ; where the prophet is told that the stick of Joseph in the hand of Ephraim, shall be united with the stick of Judah and become one.

Both of these figures therefore refer to one great event, which is, first, the spiritual resurrection of the valley of vi-

The Spirit.

Ps. exxxii. 1. Lord, remember David, *and* all his afflictions :

2. How he sware unto the Lord, *and* vowed unto the mighty *God* of Jacob ;

3. Surely I will not come into the tabernacle of mine house, nor go up into my bed ;

4. I will not give sleep to mine eyes, *nor* slumber to mine eyelids,

5. Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob.

6. Lo, we heard of it at Ephratah : we found it in the fields of the wood.

7. We will go into his tabernacles : we will worship at his footstool.

8. Arise, O Lord, into thy rest ; thou, and the ark of thy strength.

9. Let thy priests be clothed with righteousness ; and let thy saints shout for joy.

10. For thy servant David's sake, turn not away the face of thine anointed.

11. The Lord hath sworn *in* truth unto David ; he will not turn from it ; Of the fruit of thy body will I set upon thy throne.

12. If thy children will keep my covenant and my testimony that I shall teach them ; their children also shall sit upon thy throne for evermore.

13. For the Lord hath chosen Zion ; he hath desired *it* for his habitation.

14. This *is* my rest for ever ; here will I dwell ; for I have desired it.

15. I will abundantly bless her provision : I will satisfy her poor with bread.

16. I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

MATT. ii. 5. And they said unto him, In Bethlehem of Judea : for thus it is written by the prophet,

6. And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda : for out of thee shall

sion, or "whole house of Israel;" and second, the final resurrection of the dead, when by the quickening of the body and its reunion with the soul, the entire "*purchased possession*" shall be redeemed.

This is the *last* doctrine taught by the Spirit of truth.

The Letter.

10. (Now the eyes of Israel were dim for age, *so that* he could not see :) and he brought them near unto him; and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly: for Manasseh was the first-born.

NOTE.

In discerning the things of the Spirit, the natural eyes are of no use. We have seen in every case where the prophetic blessing is bestowed, it is not after the sight of the eyes or hearing of the ears. But he who bestows this inheritance, is "of quick understanding," (or touch,) and guides his hands wittingly in the dispensation of his favors.

We find in all cases where the natural heir is passed by, that the blessing may rest upon the heir of promise, the father shows a reluctance to this rejection of his first-born. Thus it was with Abra-

come a Governor, that shall rule my people Israel.

EZK. xxxvii. 19. Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

The Spirit.

ISA. xi. 2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord;

3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lip shall he slay the wicked.

xli. 16. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

18. Hear, ye deaf; and look, ye blind, that ye may see.

19. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?

20. Seeing many things, but thou observest not: opening the ears, but heareth not.

ROM. ix. 15. For he saith to Mo-

ham in the case of Ishmael,—with Isaac in the case of Esau,—and now with Joseph in the case of Manasseh. This natural sympathy was also manifested by Jesus himself in his lamentation over Jerusalem, and in his weeping at the grave of Lazarus, where at the same time his divine power was so remarkably put forth.

The manner of Jacob's blessing is very peculiar, and is expressive of that which it represents, viz. the way in which the blessings of salvation are made to rest upon the redeemed. The hands of Jacob were crossed! and how crossing and contrary to our natural desires and carnal wisdom are all the dealings of God, both with soul and body! and yet all are blessings!

The Letter.

15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

NOTE.

This blessing is very remarkable! Though designed for *the lads*, it is said, he blessed *Joseph*: because all the blessings and all the promises are *in Christ* for his people. Jacob next cites the fathers of the covenant as co-partners and witnesses of all that God had done in feeding and leading him all his life long unto this day; and brings this forward in review, as confirmation and security for the performance of all involved in this blessing.

He next speaks of the angel which redeemed him from all evil. This last invocation must have reference to Jacob as identified with the church, when “*the angel of his presence saved them; and in his love and in his pity he re-*

ses, I will have mercy on wom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

1 COR. xv. 45. And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickening spirit.

46. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man *is* of the earth, earthly; the second man *is* the Lord from heaven.

The Spirit.

DEUT. xxxii. 9. For the Lord's portion *is* his people; Jacob *is* the lot of his inheritance.

10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12. So the Lord alone did lead him, and *there was* no strange god with him.

xxxiii. 28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

29. Happy art thou, O Israel: who *is* like unto thee, O people saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

Isa. lxiii. 7. I will mention the loving-kindnesses of the Lord, *and* the praises of the Lord, according to all that the Lord hath bestowed on us, and

deemed them; and he bare them and carried them all the days of old."

And lastly Jacob desires that his name and the name of his fathers, Abraham and Isaac, might be named upon them, and that they might grow into a multitude, &c. This refers us to the words of the gospel commission given to the twelve, when they were sent to preach to every creature, "*baptizing them in the name of the Father, of the Son, and of the Holy Ghost.*" This name is the signature placed to the seal of the covenant, to render valid and sure the deed of promise.

the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8. For he said, Surely they *are* my people, children *that will not lie*: so he was their Saviour.

9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

MATT. xxvii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

The Letter.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18. And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

NOTE.

In opposing the decree of Jacob, sanctioned as it was by the names of the united three, we must suppose Joseph to act by the sympathies of his human nature only, as the type of Jesus, or the Word made flesh. Taking part of the same nature as the children which the Father had given him, he pleads in their behalf, as the Mediator of the covenant.

The reply is, that Manasseh should be great, but surely his brother should be greater than he. So was it with Isaac and Ishmael, and with Jacob and Esau.

The Spirit.

NUM. xxiii. 19. God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20. Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

ISA. xl. 13. Who hath directed the Spirit of the Lord, or, *being* his counsellor, hath taught him?

14. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

xvi. 9. Remember the former things of old; for I am God, and there *is* none else; I am God, and there *is* none like me,

10. Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

JER. xxxi. 9. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble:

The spiritual exceeds the natural;—the heir of promise is greater than the seed of the flesh—and the heavenly inheritance, superior to the earthly.

Ephraim is one of the names given to the whole family of Israel, while Manasseh is never applied but to a small portion. This tribe was divided; half having their lot on one side Jordan, and half on the other. This shows that they that are dead, and they that remain alive, are both of one family.

for I am a father to Israel, and Ephraim is my first-born.

10. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11. For the Lord hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

* * * * *

16. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

The Letter.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

NOTE.

The blessing which distinguishes *Israel* from the *world*—or the *spiritual* from the *natural*—is being made alive in Christ from a death in sin, previous to being made alive from the death of the body. Therefore it is written, “Blessed are the dead that die in the Lord; and blessed are they which have part in the *first resurrection*,” &c.

When Christ rose from the dead, he became the “*first-fruits*” of them that slept;—a promise of the *harvest*. By

The Spirit.

REV. xx. 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

xiv. 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

1 COR. xv. 13. But I would not

"the dew of his youth" the earth should send forth her dead. Ephraim, which signifies fruitfulness, is a figurative promise that the "*whole house of Israel*," quickened and made alive from a death in sin, to spiritual fruitfulness, should also be quickened together with Christ, and made alive from the death of the body, and raised up to dwell with him for ever. But in the *order* of this blessing the spiritual quickening *is first*, and then that of the body. But as *both lads* were blessed together, so is the promise of both these things equally sure.

Jacob gives to Joseph "one portion above his brethren, which he took from the hand of the Amorite with his sword and with his bow." But Jacob was "*a plain man and dwelt in tents*;" and we never read of his using a sword or contending with any one. But "*the sword of the Spirit*, which is the word of God," is sharp and powerful, and is that with which a portion is divided to Jesus "with the strong;"—because he had made his soul an offering for sin. And it is the "*dispensation of the Spirit*"—the preached gospel—which is the power of God unto salvation.

have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesns died and rose again, even so them also which sleep in Jesus will God bring with him.

ISA. liii. 11. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

REV. i. 16. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance *was* as the sun shineth in his strength.

EPH. vi. 17. * * * And the sword of the Spirit, which is the word of God.

CHAPTER XLIX.

The Letter.

1. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2. Gather yourselves together and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

The Spirit.

EPH. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21. In whom all the building fitly framed together, groweth unto a holy temple in the Lord:

22. In whom ye also are builded together, for a habitation of God through the Spirit.

DEUT. xxxiii. 4. Moses commanded us a law; *even* the inheritance of the congregation of Jacob.

5. And he was king in Jeshurun, when the heads of the people *and* the

NOTE.

The prophetic declarations of Jacob, concerning his twelve sons, have respect to their typical character, as representing the twelve foundation stones of the gospel kingdom. Many analogies may of course be traced between these heads of the tribes and the twelve apostles.

We have before compared *Reuben* with *Peter*. Reuben was the first-born of Jacob, and Peter was the first-fruits of the gospel; the first called into the kingdom and service of Christ. Not only so, but he was chosen to lay the first stone in the visible kingdom of heaven, among both Jews and Gentiles. He preached the first gospel sermon on the day of Pentecost, and also to the Gentiles at the house of Cornelius. But it appears that his apostleship to the Gentiles was subsequently given to Paul. Reuben was the "excellency of dignity and the excellency of power"—and Peter also was pre-eminent for boldness and zeal in his Master's service.

Peter was distinguished by Jesus in many ways. His very name, and especially the name given him, of Cephas, which was only a confirmation of his own, for both mean a stone or rock, implies an allusion to his calling to be the first workman in the spiritual building. The words of Jesus in the 16th chapter of Matthew, verses 17, 18, 19, corroborate this idea.

But Reuben is accused of being "*unstable as water*," and of defiling his father's couch: in both of which an analogy is found in the conduct of Peter. First, his cowardly denial of his Master, after boasting his readiness to die with him; and second, that, though called to preach salvation by faith, without the deeds of the law, he was guilty of dissimulation, in requiring the Gentiles to observe legal ceremonies, through fear of the Jews; and thus he defiled and polluted the pure *gospel rest*, by the works of the law.

tribes of Israel were gathered together.

6. Let Reuben live, and not die; and let *not* his men be few.

MATT. xvi. 17. And Jesus answered, and said unto him, Blessed art thou, Simon-Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18. And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

REV. xxi. 12. And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are the *names* of the twelve tribes of the children of Israel.

13. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

GAL. ii. 11. But when Peter was come to Antioch, I withdrew him to the face, because he was to be blamed.

12. For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13. And the other Jews dissembled likewise with him; insomuch that Bar-nabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not

as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15. We who are Jews by nature, and not sinners of the Gentiles, * *

The Letter.

5. Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall.

7. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Note.

Simeon and Levi are here classed or united together as *brethren* of one stamp or character. If we refer to the words of Moses, in speaking of these same heads of the tribes in Deut. xxxiii., we shall find that Simeon is not mentioned at all; and that Levi is immediately merged, lost, or changed into "the holy one, whom thou didst prove at the waters of Meribah,"—or his priesthood into the order of Melchizedec.

Simeon and Levi were cursed for their conduct toward the Shechemites, and were removed from their place, having no part nor lot with the twelve.

The analogy found among the apostles to these *two brethren*, is more obscure and complicated than any others, from the very nature of their typical character. Judas, the son of perdition, is connected with both of these brethren in their typical or figurative import; but this mysterious antitype also embraces at least a part of the symbolic character of *Judah*. It appears that Judas Iscariot was the son of Simon, *the Canaanite*. Upon the Canaanites a curse has rested from the beginning; and "the iniquity of the fathers is visited upon the children unto the third and fourth generation," &c. Judas, then, inherited the

The Spirit.

DEUT. xxxiii. 8. And of Levi he said, *Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;*

9. Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar.

11. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

HEB. vii. 12. For the priesthood being changed, there is made of necessity a change also of the law.

13. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: for that after the similitude of Melchizedec there ariseth another priest,

16. Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17. For he testifieth, Thou art a priest for ever after the order of Melchizedec.

ACTS i. 16. Men and brethren, the scripture must needs have been fulfilled, which the Holy Ghost by the

curse. He also held a place in the breast-plate,—a part in the apostleship, from which he fell by transgression. In this particular, he is the antitype both of Levi and of Esau. But in his own *person* —his fleshy nature, he is more clearly portrayed by *Judah*.

mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. For he was numbered with us, and had obtained part of this ministry.

* * * * *

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and His bishopric let another take.

HEB. vii. 5. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they came out of the loins of Abraham.

JOSH. xix. 9. Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

The Letter.

8. Judah, thou *art he* whom thy brethren shall praise ; thy hand *shall be* in the neck of thine enemies : thy father's children shall bow down before thee.

9. Judah is a lion's whelp ; from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion : who shall rouse him up ?

10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come : and unto him *shall* the gathering of the people *be*.

11. Binding his foal unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes :

12. His eyes *shall be* red with wine, and his teeth white with milk.

NOTE.

In this description of Judah there is much of very mysterious import. The

The Spirit.

DEUT. xxxiii. 7. And this *is the blessing* of Judah : and he said, Hear, Lord, the voice of Judah, and bring him unto his people : let his hands be sufficient for him, and be thou a help *to him* from his enemies.

PS. lxxii. 11. Yea, all kings shall fall down before him : all nations shall serve him.

12. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13. He shall spare the poor and needy, and shall save the souls of the needy.

14. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually ; and daily shall he be praised.

EPH. ii. 2. Wherein in time past ye walked according to the course of this

figure is comprehensive and complicated; and involves some of the most distinguishing features in the character and history, both of the Messiah and of the prince of this world.

"Thou art he whom thy brethren shall praise." All that are of the same kindred, origin, and fellowship, will do him honor. This is true, both of Christ and Satan. "Thy hand shall be in the neck of thine enemies." In the *day of his power*, he will have them in subjection. This is also true of both. "Thy father's children shall bow down to thee," which is true of both these adverse parties.

"*Judah is a lion's whelp;*" the son of a king or ruler: and the Lion of the tribe of Judah, is also the Son of David; and his adversary the roaring lion, is the son of perdition, the prince of this world. "*From the prey, my son, thou art gone up;*" the Son of God has gone up from the prey of death and hell which he left vanquished on the field of battle. The son of perdition has gone "*to his own place,*" from the prey which he had been watching to devour for ages; the "*heel*" of the woman's seed. "*He stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*" With all the skill and wisdom of an old lion, who would make sure of his prey, by concealing his purpose, the Son of God stooped down, humbled himself, made himself of no reputation, and became obedient unto death, even the death of the cross; because this was the only way to secure the prey; while that very prey was boasting and triumphing in his supposed defeat. His wily adversary also, with all the daring of the lion, and all the subtlety of the serpent, "*croucheth and humbleth himself that the poor may fall by his strong ones.*" "*The sceptre shall not depart from Judah,*" &c.; the reign of sin and Satan shall not cease till the Son of David assume his throne and sceptre and gather the people to himself. The King of Zion shall come to his kingdom, lowly, and riding upon an ass, and a colt the foal of an ass. He comes as the paschal lamb to the sacrifice, and binds this sacrifice even to the horns of the altar;

world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

REV. v. 5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

1 PET. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

HEB. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15. And deliver them, who, through fear of death, were all their life-time subject to bondage.

Ps. x. 8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net.

10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.

ISA. xliii. 2. Wherefore *art thou red* in thine apparel, and thy garments like him that treadeth in the wine fat?

3. I have trodden the wine-press alone; and of the people *there was none* with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

he dips his garments in blood, and stains all his raiment, while the wine is poured freely forth from the "*choicee vine,*" as a libation upon the altar, even the "*new wine of the kingdom,*"

The Letter.

13. Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon.

14. Issachar *is* a strong ass, couching down between two burdens:

15. And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

NOTE.

Before we leave the subject of Judah as a *type*, we would add, that in all which is said of him, a reference is had to the *bodily manifestation* of kingly power—whether of Christ or Satan. And, as remotely connected with this figure, we would advert to the *brazen serpent*. Israel had been bitten by *serpents*, and they were healed by a *similitude* of that which had bitten them—but *without the venom*. So from Judah is the *bodily form* or heel of the seed of the woman; the veil of his divinity: And from Judah also, is the bodily form of the seed of the serpent—the *son of perdition*, which devoured that “*heel*,” but by which the serpent himself, with his works, were utterly destroyed.

The first two laborers called into the gospel kingdom, Simon Peter and Andrew his brother, were from the sea-coast of Zabulon and Nephthalim. They were fishers, but were told to leave their nets and Christ would make them *fishers of men*. It is remarkable that Andrew signifies *strong*; and Issachar is here called “*a strong ass, couching down between two burdens*.” Comparing the language of Moses with that of Jacob, it would appear that the calling of Issachar was upon the land, while that of Zebulun was upon the sea: as the gift of one minister of the gospel is to spread the net which catches all, both good and bad; while that of another is to judge, and choose, and separate the precious from the vile. Both these laborers were to “*call the people to the mountain*,” or, in other words, to bring converts to Zion, the mountain of the

The Spirit.

DEUT. xxxiii. 18. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

19. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

JUDGES v. 14. Out of Ephraim *was* there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15. And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley.

ISA. ix. 1. Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

MATT. iv. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim;

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16. The people which sat in darkness saw great light: and to them which sat in the region and shadow of death light is sprung up.

17. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon

Lord's house. The figure seems to be this: that while one is called to preach the gospel, to go forth bearing precious seed; another is called to prepare the ground, to water and to reap. Yet each, after his own gift and calling, is laboring in the same vineyard, and to establish the Lord's house upon the top of the mountains and exalt it above the hills.

The fact was foretold by Isaiah, that light should first spring up in the land of Zebulun and Naphtali. It was in that land that Christ first preached;

called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

and from which he called his first apostles; and these apostles were first to spread that light, both among Jews and Gentiles.

The Letter.

16. Dan shall judge his people, as one of the tribes of Israel.

17. Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18. I have waited for thy salvation, O Lord!

19. Gad, a troop shall overcome him; but he shall overcome at the last.

NOTE.

Whatever was the individual character of the sons of Jacob, they were all heads of tribes, and whatever were the character and calling of the twelve apostles of the Lamb, they were all to sit upon thrones judging the twelve tribes of Israel. Their typical features are sometimes presented in different individuals. Of this we have an example in Reuben, Judah, and Dan.

By Moses, Dan is called a "lion's whelp," which intimates pre-eminence of birth and station. Among all the apostles, none were so eminent as Paul. He is first presented to us as exalted in learning, and in all whereof he might glory in the flesh. "An Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." From this height of self-righteousness, this hill of Bashan as high as the hill of God, with one "leap" at the call of Jesus, Paul de-

The Spirit.

DEUT. xxxiii. 20. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21. And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated: and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22. And of Dan he said, Dan *is* a lion's whelp; he shall leap from Bashan.

JOSH. i. 12. And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13. Remember the word which Moses, the servant of the Lord, commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them:

15. Until the Lord hath given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses, the Lord's servant, gave you

scended to his feet. From this time he had "the care of all the churches;" regulating their matters of discipline, and instructing them into the mysteries of the faith. But especially did he set his face as a flint against all the inroads of *Judaism*. He had a sharp and biting rebuke for all that leave the faith of the gospel to "stay on horses and trust in chariots," or that "go down to Egypt for help." Paul labored faithfully in the body, and fully believed he should receive his crown. "I have waited for thy salvation, O Lord!"

The vision concerning *Gad* appears to point to *Peter*, though he has already been presented by *Reuben*. *Peter* was overcome by a "troop" of those fleshly infirmities which needed to be corrected before he could be prepared to feed the flock of God. But signally did his divine Master give him the victory at last! and in his subsequent ministry the words of *Moses* may be well applied to him.

on this side Jordan, toward the sunrising.

Ps. lxviii. 15. The hill of God is as the hill of Bashan; a high hill, as the hill of Bashan.

16. Why leap ye, ye high hills? *this* is the hill which God desireth to dwell in; yea, the Lord will dwell *in it* for ever.

Isa. xxxi. 1. Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are many*; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

2. Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3. Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

The Letter.

20. Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21. Naphtali is a hind let loose: he giveth goodly words.

27. Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

NOTE.

Asher and Naphtali seem to combine the one character and work of John, "*the disciple whom Jesus loved.*"

The bread of Asher was to be fat, and his foot was to be dipped in oil. The portion of John from his divine Master was signally rich in grace and favor. His bread was fat, for it was dealt from his Master's own hand; and his footsteps were upheld and guided by that blessed Comforter of whom he spake so much. Yet "his shoes were iron and

The Spirit.

DEUT. xxxiii. 23. And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west and the south.

24. And of Asher he said, *Let Asher be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25. Thy shoes *shall be* iron and brass; and as thy days, *so shall thy strength be.*

12. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and the Lord* shall cover him all the day long, and he shall dwell between his shoulders.

SOL. SONG ii. 7. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye

brass;" so well were his feet shod with the preparation of the gospel of peace. As his day, so was his strength; for he was strong in the grace that is in Christ Jesus. He is like "*a hind let loose.*" The "hinds and roes of the field" alone furnish a similitude for the devoted fondness of this loving disciple to his Lord. "He giveth goodly words." How full of heavenly-mindedness are his epistles! The temper of a little child is exhibited in all he says; and his favorite title for the disciples is that of *children*. He so calls them, no less than eight times in his three short letters. Again, "he shall yield royal dainties;" not only those here described, but the *royal* messages and proclamations of the King of kings and Lord of lords, from the throne of his majesty, were sent by his hand.

We have already noticed Benjamin as the apostle of the Gentiles; the manner of whose birth and calling into the apostleship form an analogy so far; but whose character and labors afterward, are more fully exhibited in *Dan*. In the present passage, he is alluded to before his conversion: when in the early history of the church, the morning of the gospel day, he was a blasphemer and a persecutor, and like a wolf among the sheep; but at night he *divided the spoil*. He divided the labors, not only of those who built up Zion, but of those who spoiled her adversaries; and finally he divided with them the inheritance of the saints.

The Letter.

22. Joseph is a fruitful bough; even a fruitful bough by a well, whose branches run over the wall.

23. The archers have sorely grieved him, and shot at him, and hated him:

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God

stir not up, nor awake my love till he please.

* * * * *

17. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

2 SAM. xxii. 33. God is my strength and power: and he maketh my way perfect.

34. He maketh my feet like hinds' feet: and setteth me upon my high places.

35. He teacheth my hands to war; so that a bow of steel is broken by mine arms.

JOHN xxi. 20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Peter seeing him, saith to Jesus, Lord, and what *shall* this man do?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

REV. i. 1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

The Spirit.

DEUT. xxxiii. 13. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

of Jacob: (from thence is the Shepherd, the stone of Israel :)

25. Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb.

NOTE.

By referring to the 21st chapter of this book, will be seen an explanation of this title of Joseph, “*a fruitful bough by a well.*” It is there shown that Abraham gave to the king of Gerar (or rulers of Judah) seven ewe lambs, as witness that he had dug the well called Beer-sheba, or *well of the oath*; and that there he planted a grove, or *tree*, as it might be rendered. This *tree* is said to represent the rod out of the stem of Jesse, which should spring up from that people, according to the oath and promise of the covenant;—“the branch which should grow out of his roots.” Joseph is this “branch or bough,” in his typical allusion to Christ. He was promised to Abraham, as the seed “in whom all the nations of the earth should be blessed;” and this promise was given, or recorded among the tribe of Judah, to be fulfilled in that tribe; for this “Branch” should be both the “root and the offspring of David.”

This blessing of Joseph is virtually the same which had been confirmed to the *three fathers*, only more clearly and fully developed, as designed to rest specially upon the head of Joseph. And this, as the *crown* or reward of his sufferings, as mediator, or messenger of the covenant.

15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16. And for the precious things of the earth, and fulness thereof; and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

ISA. xli. 10. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

EPH. i. 18. * * That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23. Which is his body, the fulness of him that filleth all in all.

PHIL. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth:

11. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Ps. cxxxii. 18. His enemies will I clothe with shame; but upon himself shall his crown flourish.

The Letter.

26. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

NOTE.

If, in considering this blessing of Joseph as a type of the Lamb that was slain, we take for our motto, the words placed at the head of the scriptures here quoted, we may be able to decide the question, *Of whom* do the prophets and apostles speak?—*To whom* does all this testimony point?

But, conclusive as these few passages are, in placing the crown of dominion and glory upon the head of Jesus, “*the Lamb that is in the midst of the throne,*” they are no more so than the whole testimony of scripture, from the first verse of Genesis to the last of Revelation.

Till we come to the book of Revelation, however, the *throne* is occupied by the *Three Persons* in the Godhead. Hence the expression, the Lamb who is in the *midst* of the throne, for Jesus was exalted at the right hand of the Majesty on high, when he ascended to heaven. But this condition of the throne has respect only to the *mediatorial* kingdom,

The Spirit.

Rev. v. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

xix. 16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

xxii. 13. I am Alpha and Omega, the beginning and the end, the first and the last.

* * * * *

16. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning-star.

xi. 16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and

in which *the Three bore record*, or testimony, to all that was to be accomplished. But when the *ministration of the Spirit*, or the witness of "*the Spirit, the water, and the blood*" upon earth, was finished, in the gathering together of all things in Christ, both of these triune testimonies ceased at once; and God, even the Lamb, remained "*the faithful and true witness*."

To this final point in the spiritual world, have we also arrived in the typical history of Joseph. Abraham, Isaac, and Jacob have ceased, and Joseph remains lord of Egypt, and "*head over all things to Israel*."

wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

iv. 8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.

i. 13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

The Letter.

28. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them:

The Spirit.

DEUT. xxxiii. 29. Happy art thou, O Israel; who is like unto thee, O people saved of the Lord, the shield of thy

every one according to his blessing he blessed them.

29. And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31. (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32. The purchase of the field and of the cave that is therein, was from the children of Heth.

33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

NOTE.

Ephron signifies *dust*; and Hittite signifies *broken asunder, separated*. The fleshly body of Jacob, formed from the dust of the earth, is now separated from his spirit, and consigned to the cave of Machpelah, where are gathered in one appointed chamber, all the dust of his kindred, there to wait "in hope" for the redemption of the "*creature*" from the bondage of corruption into the glorious liberty of the sons of God.

This cave had been purchased and made sure to Abraham's household, wherein might dwell their precious dust, until the earth shall "cast out her dead." There were gathered Abraham and Sarah, the father and the mother of all that believe; Isaac, the heir of promise, and Rebekah, the wife which was brought to him by Abraham's steward, and placed by him in the tent of Sarah; and Leah, the wife of Jacob,—the wages of his servitude; and here must Jacob himself rest, to make up the entire embodiment of the redeemed, as they shall be guarded and preserved by the Shepherd

help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

JER. xvi. 16. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17. And there is hope in thine end, saith the Lord, that *thy* children shall come again to their own border.

ROM. viii. 19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope:

21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

ISA. xxvi. 19. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is *as* the dew of herbs, and the earth shall cast out the dead.

20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain.

PS. cii. 25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

26. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27. But thou art the same, and thy years shall have no end.

28. The children of thy servants

and Bishop of their souls, until he shall bring them all to dwell with him where he is, to be like him, and to behold his glory.

shall continue, and their seed shall be established before thee.

CHAPTER L.

The Letter.

1. And Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days.

NOTE.

The object of *embalming*, is to render permanent, that which is perishable, and to preserve, in its original form and condition, that which would otherwise become obscure and untraceable; in order that all conversant with the deceased person may be able at once to recognise his peculiar features.

As a type of the "ministration of the Spirit," or preached gospel, the death of Jacob sealed up and closed its living testimony for ever. But there yet remained one great object to be accomplished by it: *it must appear as a witness at the day of judgment.* For this end, it had been preached to all nations. As it is written, "*The times of this ignorance God winked at, but now commandeth all men everywhere to repent: because he has appointed a day in the which he will judge the world in righteousness.*" Jacob, though dead, must yet speak: the book of his testimony, though closed, must be re-opened, that the words spoken by Jesus may be fulfilled: "*This is the condemnation, that light has come into the world, and men*

The Spirit.

2 COR. iii. 2. Ye are our epistle written in our hearts, known and read of all men:

3. *Forasmuch as ye are* manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

ROM. ii. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their thoughts the meanwhile accusing, or else excusing one another;*

16. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

2 PET. i. 14. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance.

16. For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

MATT. xxiv. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

* * * * *

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

have loved darkness rather than light," &c. For the testimony of *one witness* could not condemn a man to death; but "by the testimony of *two witnesses*, a man may be put to death." Hence the testimony of a preached gospel must appear at the bar of God, to seal the final condemnation of the wicked. And in the mysterious wisdom of God, the Egyptians themselves must give to this *witness* its own distinguishing features, thus furnishing, *by their own deeds*, the evidence of their condemnation. This same idea is recognised in the 25th chap-

ROM. iii. 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

ECC. xii. 14. For God shall bring every work unto judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

ter of Matthew, where Christ describes the evidences, which will make manifest both the righteous and the wicked.

The Letter.

4. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5. My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

NOTE.

The death of Jacob, in its typical import, is the end of the *gospel day*. And when "the ministration of the Spirit" ceases, and faith and repentance are no longer dispensed to sinners,—then comes the *judgment*, the day appointed to judge the world in righteousness. Pharaoh directs, or orders that this be done, *as Jacob had said*. Jesus, speaking of the last judgment, says— "*Of this day knoweth no man, not even the angels of God, but my Father only.*" Yet would the final judgment take place as it is written and testified by the gospel dispensation; for it is that, which has brought life and immortality, and the retribution of the last day, to

The Spirit.

ACTS xvii. 30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness, by *that man* whom he hath ordained: *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

ECC. xi. 9. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

ROM. ii. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their thoughts* the meanwhile accusing, or else excusing one another;

16. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

2 TIM. iv. 1. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the word; be instant in

light. The first testament but darkly intimates the resurrection from the dead. But it should be “*as Jacob had said.*”

The Letter.

7. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him both chariots and horsemen; and it was a very great company.

10. And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

Note.

In this passage is described, typically, the assembling of all nations for the final judgment:—“*a very great company!*” The place of trial, where the judgment is set, is a “*threshing-floor!*”—the place where *wheat* is separated from the *chaff*:—where the *Refiner*, with the *fan* in his hand—(the *book of remembrance*, in which is recorded “*every secret thing, whether it be good, or whether it be evil!*”—will “*thoroughly purge his floor, and gather the wheat into his garner; but he will burn the chaff with unquenchable fire!*”

This *threshing-floor* is “*beyond Jor-*

season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

JER. viii. 20. The harvest is past, the summer is ended, and we are not saved.

The Spirit.

MATT. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

iii. 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

REV. xx. 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the *book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

vi. 15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty

dan;"—for "*after death is the judgment.*" Here was a "*grievous mourning,*"—but only "*to the Egyptians;*" therefore the place is called Abel-mizraim, which signifies *a grievous mourning to the Egyptians.* None others have cause of mourning but the impenitent. For while the righteous will rejoice at the appearing of the Judge, in whom they shall behold the Lamb that has redeemed them by his blood, the wicked will call upon the rocks and mountains to fall on them, to hide them from his face.

men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

MATT. xxiv. 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Letter.

12. And his sons did unto him according as he commanded them:

13. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place.

14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

The Spirit.

MATT. xiii. 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

* * * * *

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

REV. xxi. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell

19. And Joseph said unto them, Fear not: for *am I* in the place of God?

20. But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

NOTE.

Till they reached the threshing-floor of Atad, which is beyond Jordan, the Egyptians and Israel continued together in one company, but no farther; it appears that here they separated; *and Jacob's sons* buried their father in the cave of the field of Machpelah; but the Egyptians had no more to do in the matter.

Were there only one great leading truth to be shadowed forth by this typical history;—were there but a single thread of literal events, or spiritual truths, to be continuously carried out, then would the history of ancient Israel typically, and of the church of Christ spiritually, be now finished;—we could not pass beyond the final judgment. But this is not the manner of the Old Testament scriptures, in developing the shadowy form of spiritual and eternal things. When one figure is adopted and pursued for the purpose of carrying out a leading doctrine of Christ, there yet remain other phases of that doctrine, other dependencies and connections, and especially fuller and clearer developments of it, to be presented by other types; for “the path of the Just is as the shining light which shineth more and more unto the perfect day.” For this reason, among others, we find Jo-

with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

xxii. 16. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

seph returning with his brethren into Egypt, and still continuing to rule and reign there; because the word of God to Abraham must be fulfilled, that his seed should sojourn in a strange land four hundred years, &c.,—and there the book of Exodus must find them.

Again, this last sojourn in Egypt may have allusion to the fact that in the new heaven and new earth, the tabernacle of God is to be *with men*; also, that the holy city is said to *come down out of heaven*.

The Letter.

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

23. And Joseph saw Ephraim's children of the third *generation*: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26. So Joseph died, *being* a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

NOTE.

Returned into Egypt, Joseph and his father's house now appear to occupy the "best of the land, the land of Goshen," undisturbed. He continues to sustain and comfort them with assurances of unchangeable love, and is honored and obeyed as if in the place of God, or as their head and lord.

Much more will "the Lamb that was slain," the spiritual Joseph, reign as "King of kings and Lord of lords" upon the throne of his glory, as "*over all, God blessed for evermore,*" when he shall have gathered together in one, the things that are in heaven, and that are on earth; when all enemies shall be subdued under his feet, and he shall swallow up death in victory; when he shall have delivered up the mediatorial kingdom to the Father from whom he received it, because there is no more covenant to be fulfilled, and therefore no longer the official titles of Father, Son, and Holy Ghost, but God, even the Lamb, shall "*be all in all,*" "*the beginning and ending, which is, which was, and which is to come, the Almighty.*"

But the body of Joseph must be *embalmed*, and must be carried up to the promised land with Israel, when they

The Spirit.

REV. xxi. 22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

PS. ciii. 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

lxxxix. 29. His seed also will I make to endure for ever, and his throne as the days of heaven.

30. If his children forsake my law, and walk not in my judgments;

31. If they break my statutes, and keep not my commandments;

32. Then will I visit their transgression with the rod, and their iniquity with stripes.

33. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

34. My covenant will I not break, nor alter the thing that is gone out of my lips.

35. Once have I sworn by mine holiness, that I will not lie unto David.

36. His seed shall endure for ever, and his throne as the sun before me.

2. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

ROM. viii. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate

should be delivered from bondage. It must not be gathered to the cave of Machpelah, but it must be buried in Egypt until his brethren went hence, and then his *bones* must be carried with them. So also Christ has said, “*that where I am there they may be also.*” “For how should the *body* be separated from the head?” Those very *bones* of Joseph which were embalmed in Egypt, must be carried by Israel into the promised land, and *buried* in a parcel of a field

us from the love of God which is in Christ Jesus our Lord.

*near to Salim,** which Jacob purchased for a possession to the *sons of Joseph* for ever. In this same place was the spiritual Joseph *buried in baptism*, for an example to all the members of his mystical body, that they should follow his steps.

* See chapter xxxiii. 17, 18, 19; also Joshua xxiv. 32.

E R R A T A.

- Page 12. In the fourth paragraph, "ministration of death or ministration of condemnation"—for *or* read *and*.
- Page 17. In last paragraph of the note, for *dominions*, read *dominion*.
- Page 23. In last paragraph of the note, "as that they themselves appear," &c.,—for *as*, read *so*.
- Page 60. In first line of the note, for "*those* sons," read *these* sons.
- Page 76. In first line of note, for *in* the cross, read *is* the cross.
- Page 87. In the last paragraph, for "in *this* blood," &c., read *the* blood.
- Page 118. In first line of note, for *Ephraim*, read *Israel*.
- Page 198. In second line of last paragraph, for *committed*, read *commits*.
- Page 223. In last line of second paragraph, for Rom. *viii.* read Rom. *vii.*

APPENDIX.

(a) Page 7. “*Expansion*, from an Hebrew word signifying motion of different parts of the same thing at the same time, one part one way, and the other part the other way, with force:—a *separation*.”—“This is one of the subjects of the history of creation, respecting which thou must not expect me to state my opinion, for the narrative is truly beyond our conception.”—*Machmonides. De Sola and Raphall's “New Translation of the Book of Genesis,” &c. Lond.*

These remarks, though intended to apply only to the literal text, furnish a strong corroborating evidence in favor of the figure which we have supposed to be intended by this *expansæ*, or *separation* of waters. The testimony of Machmonides to the deep and incomprehensible nature of the narrative, may apply equally to the entire history as a mere literal record.

(b) P. 7. “* * * the six days of successive change and improvement, with the seventh of completion and perfection; or as some have it, the six great periods and revolutions of time, figured under the symbol of the common week with its six periods of social activity, and its seventh of sacred rest.”—“*Christ in History,*” by Robert Turnbull, D.D.

(c) P. 87. “Saved from the flood, he (Noah) became the father of a new race, the type of a new redemption. For the rescue from water, in ancient times, might have been regarded as a symbol of a higher deliverance from sin.”—*Ibid.*

(d) P. 227. “Isaac had the high honor conferred upon him that he and Rebekah were assimilated to royalty, their persons being declared inviolable; a prerogative reserved only for kings. This narrative is inserted to prove how the divine promise, ‘I will be with thee,’ was fulfilled; since the discovery of Isaac's tergiversation, which in ordinary cases would have lessened his respectability, only served to raise him higher in the royal favor and public estimation.”—*De Sola and Raphall's New Translation, &c.*

In an uninspired record of human events, there would be nothing remarkable in such a method of acquiring royal favor; but as one among the things which happened to Israel for our example, and recorded by the Holy Ghost for our instruction, it must either be intended as a moral lesson, or as a type of spiritual things. If the former,—and Isaac, as well as Abraham in a similar case, is held up as a warning against wilful and unjustifiable deception,—we have a right to suppose that the reproof and punishment which such conduct invariably meets from a righteous God, would have followed. But where is the evidence of this fact?

Are we then not at liberty to infer, that these men considered it both right and safe to withhold from that ungodly people a part of the truth respecting their domestic relations, trusting in God to take care of their wives, rather than, by revealing all, to risk their own lives, with the special promises of which they were the subjects, and the high destiny they were to accomplish? In this view of the matter, is there not also a typical analogy with the conduct of Christ, who so carefully concealed from the Jewish people, the direct knowledge of himself, farther than was attested by his works? And when the capricious multitude were at one time

ready to take him by force and *make him a king*, and at the next moment were equally ready to *put him to death*, he “charged his disciples to tell no man that he was the Christ;”—for, said he, “I must walk to-day and to-morrow, and the third day I shall be perfected.” And when they accused him of deceiving them, and said, “*How long dost thou make us to doubt? if thou be the Christ, tell us plainly,*” he replied, “Ye believe not, because ye are not my sheep.”

(e) P. 243. “The whole of the events of this chapter have been held forth as an iniquitous conspiracy between the mother and her younger son, cruelly to deceive the blind old father, and basely to defraud her elder son of his intended blessing. None of our great commentators have succeeded in fully justifying Rebekah and her younger son; the reason is, that they have failed alike in penetrating the purpose of Isaac and the intention of Rebekah. It appears, however, that if we duly reflect on the narrative before us, most of the reproaches that have been heaped upon our pious ancestors will appear unmerited and groundless. Know, then, that it never entered into the mind of the righteous patriarch Isaac, that his son Esau was to inherit the blessing of Abraham, which comprised the assurance of his being beloved by the Deity; that the Lord would be unto him a God; that he should increase and multiply and become a mighty nation, and that he should inherit the land of Canaan. This blessing Isaac never intended to transmit to Esau. Full well he knew that the Lord had *not* chosen his elder son, who was rude and savage in his disposition, violent and overbearing in his temper, and inured to bloodshed by his constant war with the beasts of the forest; and who had forsaken the example of Abraham and adopted that of Nimrod. These, his evil qualities, were well known to his father; but amidst them all, he possessed one virtue—obedience and love to his father, which secured the father’s affection. * * * Isaac therefore determined to imitate the character of Abraham, who, when growing old, bestowed gifts upon the sons of his concubines, but did not before his death bless his son Isaac, being well assured that the eternal benediction was intended for Isaac. * * * But Isaac felt it the more strongly to be his duty to bestow *his blessing* on his son Esau, to whom he would not be acting justly, if he dismissed him with gifts only, as Abraham had done to the sons of his concubines. For Esau as well as Jacob was the son of his wedded wife Rebekah. * * * Isaac therefore determined to bless him, and in order to do so with a willing heart, he bade him go to the forest and get venison, and prepare him ‘savory meat,’ that when thus in the full enjoyment of what had been procured by Esau’s only virtue, *obedience*, his mind might forget the manifold failings of his son, and bless this virtue only. Therefore he said to him that **בְּנֵי נַפְשׁוֹ** *my soul may bless thee*. This is an expression which we do not find used on any other occasion in the sacred scriptures; and the reason why Isaac so qualified his blessing, as if he had said, although my reason, my understanding, and those nobler faculties which constitute the **חַכְמָה** or intellectual soul, may not concur in the blessing I am about to bestow on thee, yet the feelings of pleasure and enjoyment procured by this one virtue, will act upon those lower faculties which constitute the sensitive soul, and in its fervor it will bless thee.

“Rebekah heard the command given by the patriarch, but she failed to discover his true intention, as our great commentators in after ages have done. She feared that the purpose of her husband was to transmit the divine benediction of Abraham exclusively to Esau; and as he was the first born, would likewise in right of primogeniture inherit the greater portion of his father’s property, her pious son Jacob would be the sufferer through his very virtues. Thus she apprehended that a gross wrong would be done to her younger son, which it was her duty to prevent by any means. Therefore, so far from conspiring to defraud Esau of the paternal benediction, her object was solely to prevent his usurping the whole of that which of right belonged to Jacob.

“But the course of the narrative proves that she was mistaken, and that her suspicions of Isaac’s intention were unfounded; for the blessing which he conferred upon the *supposed Esau*, proves that the patriarch did not think himself at liberty to alienate from Jacob any portion of that divine benediction, which he felt was intended for his younger son. Thus he does not, in his blessing, say that the *supposed Esau* should be the blessed of the Lord, or that he should inherit the promised land; nor did he extend the benediction to Esau and his seed after him; but the whole of his blessing is temporal and confined to Esau only. * * * When Jacob was about to leave his paternal roof and depart for Charan, Isaac calls him and blesses him a second time. And what is this second blessing he bestows on him? What other than the divine benediction of Abraham! The blessing is

altogether different from that conferred on the *supposed Esau*. Whence comes it that Isaac expresses no indignation at Jacob's deception, but because he never intended the blessing he conferred upon the *supposed Esau* to be the divine benediction reserved for Jacob?"—*De Sola and Raphall*.

We cannot accord with this version of the narrative, for we fully believe that Isaac did bestow upon Jacob at that time, when he stood before him in the name and place of Esau, the entire blessing of Abraham. Yet the view of these Hebrew translators, certainly suggests several important ideas in connection with the *figurative* design of this history. It is evident that the literal text admits of a different rendering from the English translation, and one that makes the real design and purpose of Isaac, at least a matter of doubt. Such a questionable sense as this is in perfect accordance with its antitype, viz.: the last call of God upon his *elder son* or old covenant people, and the promise connected with it. By the mouth of the prophet Malachi, at the time when he is about to *cast them out* forever, he says, “*Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*” Now it is abundantly evident that God well knew they never would do this; neither did he intend, that the blessing should rest upon that people; it was to be by another covenant, another priesthood, and the “savory meat” of a better sacrifice.

(f) P. 260. “‘The fatness of the earth and the dews of heaven I can alike wish for, and bestow upon you both, but the dominion must abide with thy brother.’—*Machmonides*. This view has been adopted by Mendelssohn and most of the modern Jewish translators. But some commentators are of opinion that the prefix is made to represent the particle *from* in a negative sense. Accordingly, they render the text, ‘*Behold thy dwelling shall be remote from the fatness of the earth and from the dew of heaven.*’ In support of this rendering, they adduce, first, the regret that Isaac expresses to Esau, that he has already bestowed the fertile habitation on Jacob, so that he cannot grant it to Esau; and secondly, the fact that the mountain of Seir, which the descendants of Esau inhabited, is so far from fertile, that Seitzcn describes it as perhaps the most rugged and barren chain of mountains on earth.”—*Ibid.*

This rendering of the text is certainly consistent with fact, so far as the literal possession of Esau is concerned; and also with his spiritual portion compared with that of Jacob. But the English version, as explained in our note, is equally true—that, while Jacob has full possession and enjoyment of the inheritance, Esau only *dwells* in the midst of it, or in the *presence* of it, without having any part or lot in the matter. And again, the words which follow, in the blessing of Isaac, confirm this view: “*And by thy sword shalt thou live, and shalt serve thy brother.*” But had Esau received “the fatness of the earth and the dew of heaven,” there would have been no need that he should live by his *sword*, or become a *servant*.

(h) P. 332. “The reason for the institution of this command, is but indistinctly indicated in the text; for it does not appear why the Israelite descendants of Jacob, should be prohibited to eat this nerve of an animal, because their progenitor was struck on his thigh upon that nerve. The motive for this command appears, therefore, to be to *implant in our mind a constant remembrance of the divine mercy and providence of God to Israel, here foreshadowed by the conflict of our ancestor Jacob (thence called Israel) with a superhuman power, who could inflict only a temporary injury, but over whom, by the divine aid vouchsafed to him on account of his virtue and faith, he finally triumphed.*”—*De Sola and Raphall*.

The *italics* are here added by ourselves to distinguish a Jew's version of that mysterious conflict, in which *he* sees nothing of Christ, but merely a singular passage in the life of Jacob! If, to national Israel, the institution of this law was to serve as a *memorial* of the conflict, the yielding and the final triumph of the patriarch,—how much more does the continual representation of the *broken body*

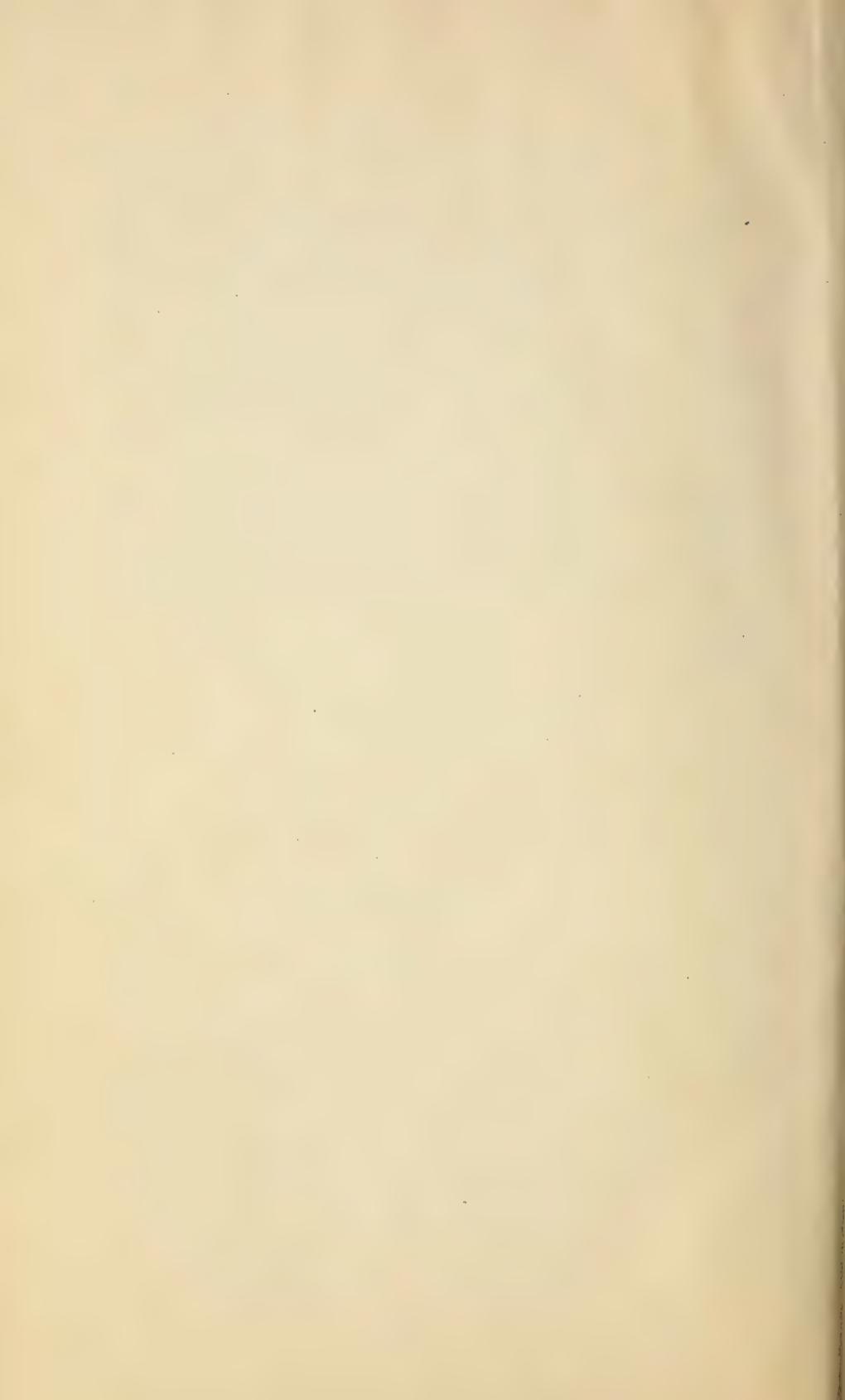
of Jesus commemorate *his* mighty conflict and everlasting victory, in the mind of his people!

(i) P. 334. "Various reasons have been assigned why the Masorites have dotted the Hebrew word which signifies 'and kissed him.' Some affirm it was to indicate that Esau was not sincere in his embrace, but treacherously intended to hurt Jacob. * * * Another opinion is, that the dots are placed to indicate, that though Esau did hate Jacob, he embraced him cordially on the present occasion. Whatever may have been the motive for this punctuation, it shows that the Masorites perceived in this word something remarkable, which we have no means to discover."—*Ibid.*

This last remark of the learned commentator concedes a great and important point, viz.: that something more is needed to obtain a right understanding of Scripture, than the most acute philological criticism. And what is this needed help, but a general knowledge of the unity and analogy of truth, not of the letter only, but also of the spirit?—to be able to compare the type with the antitype, so that they may mutually explain each other?

(k) P. 349. "The older commentators all assume that the place where Jacob lighted, and where he slept, was Mount Moriah, where Abraham offered up Isaac, and on which the temple was subsequently built. But these commentators forget that the text acquaints us the place Luz, which, from this and other events that happened there, was called Bethel; and as this place is at a distance of twelve miles from Jerusalem, it cannot be brought into connection with Mount Moriah: accordingly the Medrash, in its allegorical style, says, '*the mount went to meet Jacob at Luz.*'"—*Ibid.*

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